

Vitvan was one of those remarkable giant-men who appear so rarely in world history and of whom there are so few that they become in due course of time milestones along the trail of our evolutionary struggles. No one previously has quite accomplished what Vitvan did. Most teachers have been partitive: expounding this or that phase of the ancient wisdom. Vitvan attempted to present an over-all view of the Gnosis couched in current scientific and philosophical language. He makes demands on his readers. His work does not permit a cursory overview from cover to cover.

He stands relatively alone. He was a gigantic figure in a desert inhabited only by a mere handful of human Joshua trees whose arms are uplifted to the Infinite and Eternal.

—Israel Regardie

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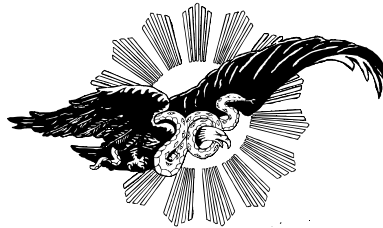
Cosmology

Fundamentals of the Wisdom Teachings
As given by Vitvan

COSMOLOGY

COSMOLOGY

as given by Vitvan



Sortem Suam Quisque Amet

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PREFACE

This work was written in 1950 when much of the science included here was newly discovered. Vitvan was a lifelong teacher of the wisdom teachings. He also read widely in scientific journals, and he became very excited about applying what he learned about science to the Self-development process. His correlation of modern science and the ancient gnosis was unique at the time he wrote it, though there are now glimmers of a more scientific approach to religion in many New Age writings. Vitvan illuminates the way in which the microscopic and submicroscopic worlds influence our life processes. He shows us how this understanding can be used as a valuable tool with which to cooperate with our evolutionary growth and development. None of Vitvan's writings are easy to read, and while this is science for laymen, those with a limited vocabulary in cosmology, cytology, etc., might want to keep a dictionary handy.

Perhaps something should be said about the use of capital letters in this work. Early in his teaching career Vitvan taught using metaphysical terminology. His work was generously sprinkled with upper case letters for words that had particular significance in metaphysics, as did that of many other writers of that time. Just as the word *God*, when it refers to the deity, is considered a proper noun deserving of a capital letter, so too were words such as Truth, Wisdom, Reality, Cosmos, Spirit, Soul, Universal Will, etc. Vitvan continued to use many capital letters even after he abandoned metaphysics for a more scientific approach. In our efforts to modernize his presentations we have eliminated many of them. However, there are occasions where we maintained their use in order to differentiate certain terms from their ordinary meanings. As a helpful guideline, we have kept capital letters for any state of consciousness that lies beyond the Second Crossing on the chart, "The Dynamic Septenary Cosmos" (see page 77). In general, a capitalized word indicates an advanced state of development. In a few cases, we have maintained the capital to avoid confusion with ordinary usage, i.e., the First Crossing.

In our modernizing efforts we have also updated Vitvan's punctuation. A plethora of semicolons found in the original work have disappeared. While a well-placed semicolon might link closely related ideas, Vitvan's use of them sometimes resulted in a sentence that was a good-sized paragraph long! Most modern readers understand that sentences within the same paragraph usually relate closely.

There are insights in this volume not found elsewhere in Vitvan's writings, or for that matter, anywhere else. Given the time it was written, Vitvan's application of the science of his day was truly remarkable and infinitely usable.

May you find great rewards in understanding as you study this book.

—Marj Coffman, editor

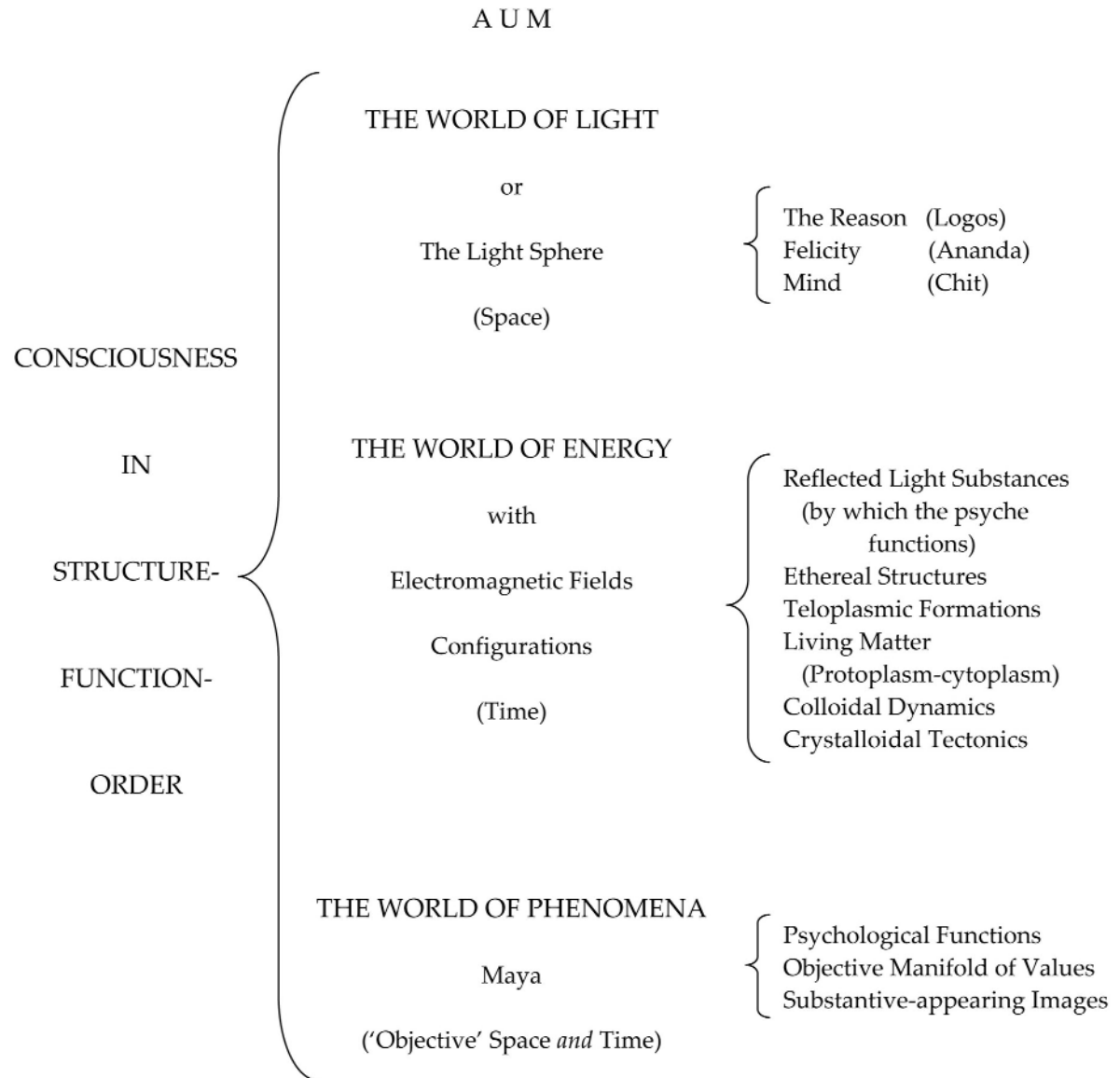
FOREWORD

At first I was appalled at the temerity of using such an awesome term as *cosmology* for the title of a lesson course. It was indeed quite difficult to overcome this feeling and I succeeded in doing so only by reviewing over and over the wide and comprehensive sweep of subject matter which is to go into this course, and by clearly perceiving that every phase, aspect, etc., of it is integrated in cosmos. This fright or panicky feeling brought sharply to light a factor of which I was heretofore only vaguely aware: Through the years of study and research I had unconsciously built up a habit of seeing every event of daily experience, even inconsequential or incidental details, in relation to or against the background of the cosmic process as a whole. As silly as this may strike some of you, I must say that today it is quite impossible for me to think of anything, do anything, see anything, etc., except as an activity of cosmos. There is nothing that does not 'belong' to cosmology!

A handwritten signature in cursive script, appearing to read "W. I. Thomas".

The School of the Natural Order, Inc.
San Marcos, California, 1950

COSMICAL FUNDAMENTALS



LESSON 1

CONSCIOUSNESS IN STRUCTURE-FUNCTION-ORDER

Allow me to suggest to you as a student in our School of the Natural Order, even though for the first time you are entering upon the quest for knowledge, that you memorize the diagram on page *xi* so that when any given point in the teaching is presented, or any incident in daily experience is encountered, you can instantaneously place it in this mental construct and hence in the structure of that which the mental construct represents. In such practice functional relationships obtaining in orders (levels) of the cosmic process will become apparent.

I said “any incident in daily experience” so that you as a student would not unconsciously cultivate the ruinous habit of creating a mentalized version of this teaching dissociated from your daily living and therefore from its pragmatic value. Of course, this is an outline of a mental construct; nevertheless there is a veritable actuality or a definite referent which this mental construct represents, and which has been and is experienced in the lives of all those who have persevered in the quest.

Generally considered, or at least for our United States of America, the paucity in the educational codices respecting genetic fundamentals is rather frightening. Here in this headquarters of the School of the Natural Order, where a modern presentation of the gnosis is given, we have returned to school in order that deficiencies in our past educational resources may be made up. This represents preparation for real advancement in basic stature.

To open the first lesson of this series, may I direct your attention to the word *consciousness* in the caption at the left hand side of the diagram. If you are not familiar with the phrase *structure respecting consciousness*, then a most enjoyable intellectual prelude to the main offering awaits you. But, in our school we avoid allowing intellectual understanding to deceive us, regardless of the enjoyment we may derive from that understanding. Stature in development is signaled by expansion of consciousness. No amount of intellectual understanding can or ever does expand consciousness one whit. “Who by taking thought can add one cubit to his stature?” Then where does intellectual enjoyment come in? Where it reveals the way, indicates the path, etc. Those functions of the cortex we call intellectual understanding can serve in these respects and are enjoyable by reason of this, but we are self-deceived when we make these functions an end instead of a means—and what a deception!

The moment we place the instruction on the mental level and are satisfied in leaving it there, we are “off the beam,” “offside,” “not taking the journey,” etc. In our studies in general semantics, we learn to avoid reification or hypostatization of words;

i.e., attributing meaning to a symbol, a word, which should only be given to the referent (that which the word represents). This same tendency is possible in intellectualizing the methodology described (roadmap) as a way of attainment. Care must be taken to watch carefully and check against reification or hypostatization of these instructions, to avoid similar disastrous consequences. We can make this very simple by remembering that instruction given about the path is not the journey or the path. So, check every point described in the instruction with experience.s. Some of these experiences will be in the past, some in the present, and others will lie in the future.

The sincere student will ruminate and meditate on this. He will observe his experiences as referent for and verification of instruction given, etc., until such a habit is formed that all danger of reaching great heights only to be thrown out or down will have been passed. I consider any other method of approach to this instruction spurious—not only spurious, I consider it detrimental, because if one mistakes intellectual understanding for living the life, taking the journey, etc., he is not only self-deceived, but he is an egotistical menace to himself and to others.

For myself, I would rather live life in plain and obscure circumstances than become like a clever mental juggler on a slack wire—entertaining to the unawakened and perhaps a recipient of their laudations, but a buffoon in the sight of those who know. However, to those who have achieved a relatively higher stature in development, intellectual understanding with its word-symbolism is used as a bridge to cross over the chasm that separates them from the unawakened. So, I suppose like any ‘thing’, there exists no evil, no good, no bad, no vice, no virtue, etc., in intellectual understanding *per se*. Only the use to which it is put, value given to it, its master or servant position in a given individual’s consciousness, etc., establishes the criteria of merit or demerit.

I called your attention to the word *consciousness* on the diagram and got diverted by concern about relating that word to experience. Without consciousness, a ‘thing’, a person, a desire, a thought, etc., would have no existence or any significance to anyone, not even an awareness that there is ‘something’ called consciousness. In our school the following statement is becoming a cliché: That of which you are not conscious has no existence to you; so, that of which you are conscious has meaning, significance, force, power, etc., to you or influence upon you, according to the quality or the value you give or unconsciously accept. (This realm of “unconscious acceptance” represents the race psyche in which our respective psychic natures are integrated.) Relative to an individual’s experiences, substantive images, etc., consciousness is like the light in a motion picture projection machine. The film would typify his psychic nature and the content thereof; the shadows on the screen, the phenomenal world in which he lives; while the screen would represent cosmos—this vast energy system we call the universe.

It logically must follow, therefore, that the phenomena experienced by a given individual represent a synthesis of qualities (gunas) composing the state of his own consciousness. If we label this state the psychic nature, then the phenomena experienced must exist or have appearance as representation of the total ensemble of qualities in the psychic nature. They are like shadows on a screen that cannot be different from images on the film. We could label this "ensemble of qualities in consciousness," the state, the psychic nature, the personal self, the personality pattern, the race psyche, etc. Therefore, the phenomena should be evaluated as effects, never as causes, at all times and in all circumstances. That is, never look into the shadows for other shadows as causes for the shadows. This simply means you must always remember that reflections (of images) cannot cause themselves (the images), but must of necessity remain effects. The unawakened one treats these effects as non-related to himself, as something other than himself, etc. The awakened one never dissociates effects experienced from causes created within his own consciousness functioning in his psychic nature, called his state.

The awakened ones go much further with this basic truth. They assert that every individual in his essential self is the creator of the phenomenal world of effects which revolves around him. Each of us is the creator of that which we experience, and also the way we experience the creations of our collective (race psyche) self. In dissociation from the race psyche and acceptance of responsibility for one's own creations (karma) lies the one great hope for the ultimate triumph of the Light over darkness.

In this year 1951, as the world is going into the darkness which obtains between two great cycles or developing states of consciousness, it is a great comfort to many of us that even those of great attainment on the path to Light accept responsibility for the creations of the race-as-a-whole as if it were their own. This would indeed look utterly selfish if it were not for the fact that this comfort which we draw is only relative to our feeling of dependence, while the determining factors that cause the Higher Ones to accept the race creations as their own operate in the intrinsic structure of consciousness on the Logoic level. We can help carry the load by not trying to run away from our own creations. We must accept our creations as due to ignorance on our part. Through that acceptance we learn how not to create in ignorance or darkness. Only the ignorant alibi and seek for a goat! It is indeed a devastating thing to do. Hitler made the Jews a goat, and with what unparalleled consequences! Do not for one moment think that these consequences were limited to the annihilation of the Jews in Germany. The world-shaking karmic consequences have not as yet gained momentum.

Even for a single individual, the quickest way out of a situation of suffering is to accept responsibility for creating the causes therefore. There is no use whatever to curse one's luck, alibi, look for a goat, etc. The causes reside in the state (psychic nature) and one must picture them forth as effects experienced, and must repeatedly do so

until he becomes aroused by suffering to changing the pattern (the image on the film) of his own creating.

So it is with our country and with the world. Through suffering we will wake up, if for no other reason than to avoid the endless and needless suffering. There are, however, unlimited creative possibilities awaiting our awakening which now are hidden in the consciousness as potentialities, or as potential states of Self-awareness.

Think over this lesson. Note the three salient points:

First, consciousness; second, action upon the cosmos; third, creating a psychic nature. This creating of a psychic nature (in an objective state) on the part of the Power-to-be-conscious upon the world substance, creating the objective self-conscious state (man) reflects a process on a higher level wherein the Power-to-be-conscious, as the Only Begotten Son, represents the creation. To us, individually, none of this would exist if the Power-to-be-conscious had not become conscious.

LESSON 2

SUBSTANTIVE IMAGES

On the verbalistic level there is no way whereby a higher-level perception can be brought down to a lower level except by analogy and symbolical representation. That is why a Higher One speaks to understanding on a lower level only in parables, in stories, by the grandiose use of simile and metaphor. There is no other way whereby clear perception on a higher level can be brought down to a lower level.

Reverse the position: How is one on a lower level going to understand one speaking from a higher level? By understanding as much as possible what is being portrayed by the symbolical representations, parables, stories, and allegories. In respect to the Gospels, it was specifically stated: "Without a parable spake he not to them." Then if one really desires to understand the Scriptures he should constantly ask, "What significance is masked and yet revealed by these stories, symbolical representations, parables, etc.?" Whether one can penetrate the symbolical representation to the meaning or not, it seems utterly stupid to give any value to the literal wording. Symbolism is a universal language, as the psychoanalysts have amply demonstrated. How really universal it is has yet to be discovered, as that phenomenon which appears substantive has not as yet been generally accepted as symbolical representation. It is within the frame of values based upon this undiscovered symbolism that the accepted concept of what constitutes symbolism has currency. To the Awakened One the objective world, in whole or in part, and as a phenomenon appearing substantive, has meaning only as symbolical representation of Logoic state.

Symbolical representations are not by one's election or choice, and cannot be individually or arbitrarily interpreted. There is a universal pattern which underlies symbolical representations, as is characterized by the universal pattern of dream symbolism. So, when we learn the language of symbolism, we can develop a method of approach to understanding the clear perception on a higher level which has to be given to one on a lower level in and by the method of symbolical representation. There is one exception to this: If we could find one who could stand in the understanding of clear perception on a higher level, while he uses parables and stories as symbolical representations, he would communicate to us a frequency that we could tune in with and thereby clarify our understanding on a higher level. In the absence of that frequency contact, we have to struggle along with trying to understand meaning indicated by symbolical representation.

You will have noted perhaps the use of two terms for a single designation: *state* and *level*. From the standpoint of clear perception the term *state* is preferred; but relative to a mental construct, the intellectual functions, the objective manifold of

values, etc., the term *level* is used. I am of the opinion that to use the term *level* is a concession to aristotelianism. While I work on these lessons my mind plays a game on the side or around the edges of the main thought. The contestants in the game are at times quite vehement protagonists. The game is always one of those Socratic dialectical occasions with one side represented by ardent subscribers to aristotelianism, and the other by devoted followers of platonism. A hotly contested game has been going on respecting the use of these terms *state* and *level*. The aristotelians insist that the word *level* is the only one which can be used because if the word *state* were employed in the same context it could only represent a concept to those not in Mind level perception. Therefore why not confine usage to the word *level* wherein confusion would be obviated. Everyone would then know right off that a concept in a mental construct was represented by the term *level*. But when he can get a hearing, a Platonist might say, "That precisely is the point. Granted that any description can only be representative of a mental construct. However, where the term *state* is used in description it has as a referent the concept in a mental construct, which in turn represents the fundamental truth that in the final analysis or ultimate perception there is nothing except consciousness and its state. When the term *level* is used, it too has as a referent a concept in a mental construct, but that concept represents nothing. There is no valid something as a *level* any 'where'."

"The trouble with you platonists," says an aristotelian, "is that you do not see that your statement about 'nothing except consciousness and its state' has no existence except as a mental construct, never did have any other and never will; so. . ." Here! here! We'd better shut this game off, for it goes on and on until a new synthesis is worked out. And in the meantime we will use the word *level* as a peace offering to the aristotelians.

As soon as may be, we must confine description (whether of *states* or *levels*) to representation of gunas. This will gradually come about as we more fully grasp the structure-function-order of cosmos. For instance, the action of Supernal Power upon Primal Undifferentiated Light brings forth the Only Begotten Son of this action. The Logos, from our *states* or *levels* in separation, identity, etc., represents a synthesis of all gunas (qualities). An individual will therefore incorporate into his own state the 'amount' and kinds of gunas of which he is conscious of the Whole, or the only One.

This development of Self-awareness from state to state (or stage) is analogous to the growth of a plant. The functional aspect thereof is that of the Whole or Logos. It is the governing force of the whole plant directing the process called growth from stage to stage or state to state. In the case of Logos (as the governing force of the Whole) the growth of the Whole as a Whole is obvious through mineral, plant, and animal stages. But when the man state is reached the obvious becomes eclipsed. This eclipse is due, of course, to a factor inhering in the Self-awakening process. When that state called the man level was in process of emerging in consciousness, the images in the formative energy substances of the unconscious began to appear substantive. It is this very subjective awareness of images which differentiates a man from an animal. The

man level or state, therefore, is described and characterized as an objective self-conscious state, a state wherein consciousness becomes identified with images in the psychic nature appearing substantive.

The first state to which an individual awakens, therefore, can be described as awareness of images which are gradually appearing substantive. We could very well think of consciousness as potential or latent in the state we label rock. In the plant stage it presents gradually dawning indications of awareness. In the animal state there is an awakening to awareness of a dream world (relative to an objective self-conscious state—a subjective world). In the man state consciousness becomes fully objectified by reason of identification with the images in his psychic nature now seemingly quite substantive.

Of three remaining stages of the expanding awareness, the next will be signaled by non-identification with the 'body' ('body' as an image in the psychic nature appearing substantive). This whole process could be called the awakening from the long dark night—a process exhibiting three stages: sleep, dreaming, and awakening. We should, however, call this "the first awakening" or "the first birth" in order to sharply differentiate it from the relatively higher stages of awakening. The designation "the first birth" as equated with the objective self-conscious state is put in here for those of our students who desire the esoteric explanation of the Scriptures. When we describe the First Crossing in the lunar phase of the individualizing process, as the next awakening or "second birth," it will be rather obvious that "the first birth," "the second birth," etc., have reference only to consciousness and not to any image appearing substantive. So the state called man is spoken of as the "first birth" or the "first awakening" in the cycle of Self-awareness.

That which Self in the man state sees as a distinct object in three dimensions, the animal sees only as a two dimensional image; that is, as a nebulous dream picture. The turning point from the descending or infolding arc to the ascending or unfolding arc of consciousness of Self is characterized by colloidal conformations into cytoplasm or living matter. But relative to awareness or consciousness as we in the man state think of it, this turning point from the unconscious to the conscious is signaled by objective self-consciousness; i.e., identification with the 'body' (described as an image in the psychic nature appearing substantive). Every rebirth or return to the objective state repeats in a highly synthesized or condensed way the long aeonian past—that "long dark night." This turning point or "first birth" is repeated along with all the others.

If you have ever watched a little baby you will know what I mean. There is a period in which it is unconscious of its body. Then the day arrives when it sees its own hand or foot for the first time. It gradually identifies that which it sees with itself and realizes—"this is me." In this reintegration phase of rebirth, the change from the animal to the man state is thus signaled. After this identity becomes established in consciousness we label it the objective self-conscious state. The phenomenal world as

representation of this state assumes predominance and is accorded preeminence until this phase in the individualizing process is passed.

If the consciousness of an individual as it runs through these infolded stages and states that it has accomplished and synthesized does not show an arresting or fixation at this body identification phase, then that one is beyond the dead level average of this humanity at this date. From this direct observational angle it can be simply stated: If the consciousness of the baby does not identify “this” (‘body’) as me, it will not identify itself with the objective world. That identity (“this body is me”) is the basis of the seeming reality of the objective world. The emancipation from identity with this objective self-consciousness that we call the phenomenal world becomes progressively evidenced. If an individual displays an interest in “other world” pursuits, religions, etc. after he has reached the age of fifty, sixty or more, he is just beginning to become emancipated from this objective self-conscious identity in his palingenetic cyclic process. From the evidence of this emancipation in the baby to the first signs of it in old age one can mentally fill in the excluded middle and devise a scale of the degrees of emancipation from objective identity as evidenced at certain ages, etc.

So it can readily be seen that if there is evidence of this emancipation in babyhood or early in a given lifetime then an elder one has come into incarnation. I wish that some sort of plea could be made for these “elder sons of the Father” for in many cases they have a very difficult time sticking it out in early childhood in order to accomplish that for which they came, were sent, etc. Many of them have resented or misunderstood this state of identity with the ‘body’. They have asked, “Why do I have to enter that level? Why did I get out of the Garden of Eden?” Before that turning point on the ascending arc, ‘subjectively’, instinctively, we walked and talked in oneness and unity with the lower orders of angels and gods. We had no cortical development to worry us. We were not distressed by mentalizing about this or that—we were mindless. In that mindless state we were functionally in tune with the rhythmic frequencies of nature’s formative forces. That is, we were “in the Garden of Eden” and “walked and talked with the gods.”

Where is that serpent that tempted us and got us thrown out? What is its name? Once we find it, shall we wreak our vengeance upon it? No! No! not at all! It was a very necessary part of the process. We had to become individualized. We could not continue to function forever in undifferentiated group or mass instincts. We could not eternally be docile under stern dictatorship. We could not remain content with being told what to think—“Any question is blasphemous in the sight of God,” and other such old clichés, dusty answers, etc. No! We had to know or die! Therefore we developed a mind.

The first and earliest phases of mind are called cortical functions or intellect. This mental level of the psyche could be more accurately described as the last and highest level of functioning in the psychic nature. In developing the ability to think, we took

“a long journey into a far country,” racially speaking, and in this year (1951) we have reached the end of that journey. The “journey” and the cycle which it exemplified has been brought to an abrupt end.

During the halcyon days of this cycle, those called mystics tried manfully to effect the “return to the Father’s house” without going through the painful and laborious effort of developing mind (or the first stages thereof, cortical functioning ability), but while a very few made the grade, generally speaking the experiment was unsuccessful. In fact, it proved to be dangerous for the great majority.

However, in the incipient stages of cortical functioning we did realize how terribly ignorant, “naked,” we were. This realization became the goad to endeavor, put forth effort, etc. (This is an understatement, for in some of us it became a desperation.) But economic necessity was the obvious mental justification or explanation for the effort. In whatever way it was done and for whatever reason, we did, one by one, experience the urge to return to the Father’s house. Like the prodigal son, we began to consciously put forth an effort. Many of us simply will not wake up until catastrophe comes and is actually descending upon us. Then we realize that at best it was nothing more than “the carob pods that the swine did eat,” with which we were heretofore interested and with which we made make-believe that we were satisfied and happy. Those who are in the acquisitive dream world should not be severely criticized, for it is the very necessary means, way, etc., for fulfilling the natural order process at that point in the cosmic scheme.

When analyzed, this objective self-conscious state, transferred to that which we call the objective world, is found to be a series of identifications fortified with reifications. ‘Objects’ and ‘things’ are found to be images-in-the-psychic-nature-appearing-substantive. Reification of the term ‘objective world’ furnishes the fortification for identification with the phenomenal aspect of consciousness—consciousness occupied with phenomenal abstractions. How does any given “this,” any ‘thing’ or ‘object’ appear substantive to my consciousness? If ‘things’, and ‘objects’, which I think I see, smell, touch, taste, etc., are nothing except images in my psychic nature appearing substantive, then how did I get that way? What difference does it make? Who cares?

If I had a brilliant point of light on the end of a stick and could by rapid movement outline a pattern in the dark, it would look like it was ‘solid’. Imagine a multiplicity of submicroscopic points of light whirling in every configuration and we see the synthesis of their combined peripheries. From this an image is formulated in our consciousness, or we abstract an image from these peripheral outlines.

The objective world must be described as an image in our consciousness. But the reality is here, as a multiplicity of configurations of units of energy. But do we see, touch, etc., configurations of units of energy? From what has been said, the answer is obvious. It depends upon the state of the perceiver in the act of seeing, touching, etc. If the state of a given perceiver is clear (free from the maya) then the answer, from his

standpoint, is yes. We do see, touch, etc., the energy world. However, if the state of the perceiver is not clear but mental understanding is well developed, the answer would be no. That which we see, touch, etc., is our own respective states of consciousness: "What thou seest that thou beest." The one in identity with his own objective self-conscious state and eclipsed by it has no difficulty whatever with the answer. "Sure," he says, "we see, touch, etc., this objective world, what else is there to it?" He is the one who says: "Who cares?" "So what?" etc.

So long as one remains in the objective self-conscious state, he is going to see 'things' and 'objects' and they are going to be very real to him. To him that very quality of reality is because of the fundamental dynamism of the configured units of energy—not the apparent static phenomenon. Bishop George Berkeley, Dr. P. P. Quimby, Mary Baker Eddy, and many others made the mistake of identifying the image in the psychic nature with the configuration and then, unconscious of this identification, they denied the configuration. This is tantamount to denying the reality, for by identifying the images formulated in their respective psyches with the configuration, they also denied the reality when they only intended to deny the image appearing substantive.

I do not want that to creep into the attitude of students of the School of the Natural Order. You must understand that this world as an energy world is real. As we go through our outline, we are going to see a marvelous background which supports this world as an energy system (a multiplicity of configurations of units of energy). This is the background which supports the Light Spheres. But before we get to it, let us understand each step and sharply differentiate between images in the psychic nature appearing substantive and the configuration of units of energy which we as yet do not see but which nevertheless represent the only reality. Therefore, let us not mistake the pictures for the reality and let us not deny the reality! The pictures existing in consciousness on the psychic level, in whole and in part, are representative of the objective self-conscious state. This state in the awakening process (and its representations) is called the maya, the not-self, the unreal, the ignorance, etc. The multiplicity of concepts, cortical functions, developed respecting this not-self is that which took us out of "the Garden." It is also the great barrier to our return to "the Garden." So, "the return to the Father's house," back to the "Garden," etc., is a constant overcoming of values given to that appearance we call the phenomenal world and the transference of those values into a new manifold of values. It is the renewing of the mind respecting the reality here and now, not after so-called death nor in some remote place, not in some distant future nor in some other world!

Today I can truly and freely say, "I do not ask to see the distant scene; one step is enough for me." But once when I was very discouraged my teacher told me this story. He had gotten me along to where I sensed how vast was the world of knowledge, how much I did not know, and how utterly insignificant I was. I said, "The vastness, the illimitableness of it, is overwhelming; I can't do it. No mortal can do it." I was ready to quit. He told me the following story.

"I was with my teacher in India when we visited another guru in the Himalaya mountains. There we met a chela of that teacher who was saying about what you are saying—that one might as well quit, it is so overwhelmingly vast. Finally, the guru got up and took a lantern off the cabin wall and lit it. He said to the chela, 'Come outside with me.' After the chela followed him outside he said, 'Here, take this lantern and this letter. I want you to go up the mountain to my friend's place and deliver the letter.'

"It was dark outside and quite stormy. The chela said, 'I cannot see the way in this darkness and storm!' So the guru placed the lantern in the hand of the chela. 'See,' he said, 'the light shines three feet ahead of you. Walk those three feet. See, it shines three feet ahead of you. Walk with the light. It will be there three feet ahead of you all the way.'" So, I am no longer concerned with that overwhelming vastness, for I shall walk those three feet with the Light!

LESSON 3

ON VALUE CREATING

There are those who have said that man is a value-creating animal. There are others who have said, "The only differentiation between the animal and man is the reaction to values; the animal reacts to no values, whereas man creates values and then reacts to his own created values." Whoever they were, they evidently did not learn about the ancient Oriental saying, "There are two classes of creatures who cannot be insulted—a dog and a philosopher—the dog, because he creates no values; the philosopher, because he has passed beyond creating and reacting to values." It was a philosopher who called reacting to values "porcupine wisdom." Between the animal and the philosopher we have this value-creating creature with its porcupine wisdom.

Let us investigate this particular idea with a question. Is it true that there is nothing whatever—'things', 'objects', persons, ensembles of light-energy, etc.—which can affect him unless he gives value to it? Yes, this is true if we comprehend that one affected to be the One without a second. But relative to the objective manifold of values it is true in only a limited sense. One single individual can become free from being affected by values and reactions thereto (in his own psychological field) long before he becomes free from being affected by unconscious rapports with the race psyche and qualities, as end products of values inhering therein. So long as a given individual in his psychic nature is integrated with, and therefore motivated by, the psyche of a family, provincial group, race, etc., and is unconscious of his psychic nature with its rapports, affiliations, integrations, etc., he will alibi or find a goat for his reactions to values.

The aristotelians never can see that, or if they do they never can concede it because of their inability to see or to concede that they have to have a "goat." Here in the United States of America our elections, politics, etc., are generally focused on this goat-finding level. The priests of olden times used to have a very elaborate ceremony respecting this goat-finding, and they set aside one day a year for it. The priest would have a goat brought before him, and with appropriate mumbo-jumbo would lay all the sins of the people on the poor goat. Then it was led to the outskirts of the village and turned loose into the wilds—of course taking all the sins of the people with it. The people returned to their homes with singing, laughter and dancing—free. They had no more sins! Down to this day, the man on the street will say, "He gets my goat" or "I am the goat," etc., although he may have forgotten the ceremony from which it started. That was in the old cycle.

But in this new cycle we cannot make a goat and then blame it for anything. This is by reason of the fact that in this new cycle each individual must assume the responsibility for himself; i.e., he has to work out his own destiny. Each, on his own, must tread the path to his own heights. He must therefore accept the responsibility for his own creations. He must face his own creations without evasions and in respect to any eventuations he must say, "If this happened to me, I created it. I may not know how I created it, but it could not happen to me if I did not create it." And in respect to values he must learn: It is not what the other person said or did; it is the value I give to what he said which reacts upon me.

If in this new cycle we must learn to accept the responsibility for our creations and values given, whether consciously or unconsciously, we must begin to study the history of value creating or study history with the idea of researching into the origin of values. (This history would more than likely take on the character of advanced sociology or anthropology.) However, it is fundamental to start with the way values are created.

Let us carry this statement one step further. It is fundamental to start with the idea that values belong to the evaluator and nowhere else. That is, each individual is responsible for the values he creates, allows, accepts, etc., and/or by which he is governed. There is a line in one of the greatest poems ever penned which goes like this: "Thine only is the hand that holds the rope that drags thee on." Of course that means it is the value that you give which reacts upon you and affects you according to the qualities you put into the value. Think of that! Think it clear through to the heart, core, and root of the meaning implied. Those values and implicated meanings are based upon psychological functions and therefore belong to the psychic level or state of consciousness.

By the term *psychological* we mean to represent a great deal more than we can indicate here, but more will be given later in this series of lessons. The meaning represented comprehends the gunas (qualities) of which the psychic nature of a given individual is composed. For now, we will generalize by saying that the qualities of feelings plus the thinkings synthesized in the consciousness of a given individual are called his personality pattern.

In Alfred Korzybski's writing about general semantics, he always used a hyphen in the term: *psycho-logical*. This device helps one to cultivate the habit of remembering that there can be no thinking without some feeling and no feeling without some thinking—the ratio varying with each respective individual. The hyphen also helps one to remember that both feeling and thinking are two aspects of that which we call the psychic nature. Until one has developed the ability to lift the forces of his consciousness out of his psychic nature, he must of necessity be controlled by "psycho-logical" processes. That is, his consciousness is focused in and limited to his psychic nature. This is merely another way of describing the fact that a given individual is limited to and governed by the qualities of the values he unconsciously

gives in his feeling and thinkings. He functions under the values created by his personality pattern by his habit of value-giving, allowing, accepting etc. While we do not use that convention, the reader might do well to do it mentally for himself.

One of the quickest ways out of the net, out of enslavement, is to learn how values are created and how they affect you. The basis is found in those cultivated sensations we call feeling and thinking. Every individual unifies his feelings and thinkings in one operation of consciousness, that is, in one function. The only difference between individuals is simply the relative degree of feeling to thinking, or thinking to feeling.

Some individuals operate more on the mental side and less on the feeling side; some operate more on the feeling side and less on the mental. Some are more emotional and some are more intellectual. One who appears to be 'all' emotional and does not appear to think at all has a great deal of thought in his emotional functioning. Some do more thinking than they realize. (In some, there may be "method in their madness." That is, behind their feeling there may be a lot of thought. They may stage an act on the emotional level.)

My main idea is this: One who appears to be one hundred percent emotional is not; there is a great deal of thought behind his feeling. One who appears to be mentally cold as a distant star, seems to be 'all' logic, reason, etc., and appears to have no feeling, really has a great deal of feeling and it may very well be that logic and reason are a defense mechanism, a cover-up to protect a tender heart. So, in either or any case, there is a relative degree of feeling to thinking. Together they are our referent for the term psychological (psycho-logical) processes. The psychological processes are the basis of all evaluations, and this represents that which we call the psychic nature.

Many are very careful in what they may say or do in an effort not to hurt someone's feelings. Let me tell you what I believe to be the secret lowdown. There isn't anyone anywhere who has any feelings that can be hurt. They only have feelings in the form of desires, which desires may be thwarted. They react when their desires are thwarted, not when their "feelings are hurt." So, do not be so careful about what somebody may feel; you might be careful about thwarting their desires.

Here comes the difference between men and women. If you want to hurt a woman, thwart her desires, her love-force rapports (which are the highest level of feeling, not the highest aspect of love). If you want to hurt a man, thwart his pride. The consciousness of a woman is involved in her feelings. She will allow pride to vanish if it comes to a choice between love and pride. She will follow her feelings, her love rapports. But a man, if it comes to a choice, will sacrifice his love to preserve his pride. Both are right on the grounds that this characterizes the polarity relationship as representation of the two aspects (positive and negative) pertaining to the androgynous Self (Logos) in sense of separation. But the importance here lies in the fact that it constitutes the basis of evaluation. Some polarize to the feeling, to the love;

others polarize to the logic, the pride. Those represent the two poles of the psychic nature during the formative period of the evolving consciousness of individuality.

The root of evaluation is feeling-thinking, the psychological processes of the psychic nature. This is of special interest to the student on the path. It is the value created, allowed, etc., within one's own psychological functions that affects him. It is the value I give that affects me, not a person, nor a 'thing', not what I hear or see, not what someone says, etc. The value I give reacts upon me and affects me according to its quality. Once it is understood how values are created and contained as gunas in the form of elemental entities in the psychic nature and generated in group or race subjective force-fields, then a study of classifications or categories can be made.

The range of categories will be determined by primary qualities in identifications. The most obvious of these is the objective manifold of values. Like any category of values, this objective manifold is developed collectively. That is, it operates in response to a psychic force in the race consciousness. In respect to categories of values we transfer the thought from the individual creating, allowing and sustaining values in his own psychic nature integrated within the psychic level of the race consciousness to the psychic gestalt of the race consciousness. When one is struggling to free himself from dogmatized and arbitrarily imposed provincial values, let him study the group and race values of different peoples. To study differing sets of values in several cultures about the same or similar functions, actions, etc., note the different moral codes pertaining to the same 'things'. This not only helps to free one in such a struggle, but it takes the entire problem of morality out of religions (where it should never have been placed) and puts it in the cultural context of the race psyche where it belongs.

For freedom and understanding respecting moral codes, study functional operations of values in the group psyche of different cultures. For instance, I was reading some statistics about the marriage institution and how it is losing ground in the Scandinavian countries. Sixty percent of those living together as man and wife have not only ignored the church ceremonies, but have by-passed all other institutionalized codes respecting moralities. This is just one case in point respecting values built up in a race psyche where in one province a person can be destroyed by any irresponsible neurotic utilizing the values built up in the race psyche against him, and yet could not hurt or harm anyone in an adjoining province. In those areas wherein the false placement of 'moral' codes has not been corrected, so-called moral values can still be used as vicious weapons for spite, jealousy, revenge, sadistic enjoyments, etc. The victims have to protect themselves from each other by playing hide and seek, thus creating hypocrisy.

Before some ill-informed dogmatist rushes to a conclusion that we in the School of the Natural Order have no standards of excellence or what he might label morals, let me make it clear that this inquiry into categories of values on the race psyche level has nothing whatever to do with right-ness in thinking and living for those who enter

the path to recognition, Light, peace, acceptance, etc.; for the standards here are on a much higher level. "Except your 'right-ness'—in thinking and living—exceed the right-ness (righteousness) of the scribes and the Pharisees you cannot enter the Kingdom of Heaven," indicates this higher level requirement.

There are others who might think that the whole subject, inquiry, etc., has been outmoded and is now obsolete. But before these rush to such conclusions, may I call attention to the situation which obtained recently (1950) in the United States of America. A code of values was carefully and designedly conceived, deliberately planted, propagandized, etc., in the race psyche in order that it might be used as a weapon for the destruction of honorable men and women in high places. And it worked! It has been said that at the close of a great cycle Satan shall be loosed for a season before he is again chained and cast into the pit for the next cycle. ("Satan" here represents demons through which destructive forces operate on the psychic level to destroy truth, honorableness, Light, etc., on the objective level.) Demons of destruction must find instruments, channels, etc., on the objective level through which to work. And all the instrumentalities for the demons of destruction did not congregate in a place called the Kremlin in Russia. At the close of the aristotelian cycle understanding of psychological processes had developed to a point where it was employed by the destructive forces long before it was recognized by men of good will as a potent weapon for either destruction or protective and defensive construction. The very aristotelian fixation in objective identifications could be given as the reason for the "blind spot" on the part of men of good will which prevented the recognition of this devastating weapon. To their own great sorrow they woke up too late. The work had been done, and to the point of their own undoing. Therefore, the study of these categories of values has not been outmoded nor is the study obsolete or of purely academic interest. For sheer defensive, protective, and other security reasons we must understand the creative basis of these values.

These categories of values are maintained by individuals creating them and sustaining them in the race psyche. As soon as a sufficient number stop creating them and stop maintaining those already created, they will disappear from the race psyche and from the psychic world. Even now visitors to the lower levels of the psychic world (sometimes referred to as hell) are having a hard time finding those sulphurous lakes of brimstone and fire and those balconies which used to run around the lakes from which the self-righteous and lugubrious leaned in their enjoyment of their enemies' writhings. They can find only faint and dimming pictures, but in much decay. Why? Because one by one individuals stopped creating and sustaining those values, until there were a sufficient number who stopped giving value to the hell-fire and brimstone concept. This resulted in the disappearance of representations of hell in the psychic world. Any race manifold of values will disappear when there is a sufficient number who stop sustaining the idea and thus contributing force to representations in the race psyche.

Let me speak parenthetically to those on the path who are under preparation for service. Do not overlook this “one by one” or “individual by individual,” methodology. To work for or to serve ‘humanity’ is to use energy, times, etc., for an abstraction, for a label representing nothing except a higher order abstraction. Concentrate effort on one, then one, then one, etc. The whole then takes care of itself. We can readily find a referent for the word *individual*, but we never can find a referent for the word *humanity*.

We now see how objective categories or manifolds of values in the race psyche will in due course completely disappear when we, respectively, no longer look upon this world as ‘something’ objective to our consciousness. We are not in an objective world. The objective world exists as a representation of the state in which we, respectively, are conscious.

Therefore, the shortcut to changing one’s own past and erroneous method of evaluation is to begin to think of this world as an ensemble of light-energy, fields, spheres, configurations, etc. Our ‘physical’ bodies in which we function are of this same substance. From this beginning we can then go to the state of consciousness, and these forms as representation of our state of consciousness. In this way we will finally reach a state of transvaluation of all values. In the state of consciousness described as “transvaluation of all values” we can, if need be, create a manifold of values to serve as instrumentalities for or on any level. We will become masters of the ‘laws’ by which we govern ourselves, instead of slaves to forces, ‘laws’, psychological functions, etc., in the form of categories of values of which we are unconscious and which may be outgrown. Let us therefore as rapidly as possible condition our thinking about this world to terms of light-energy frequencies, substances, etc., and their ensembles, systems, syntheses and differentiated configurations.

Relative to this last statement, we can now shortcut this process of re-evaluation, by changing the old cycle manifold of values in the race psyche with one stroke simply by changing our mental outlook respecting ‘things’ and ‘objects’ into seeing and thinking about this world as one great conscious light-energy system with a multiplicity of differentiations. In this, as always, the individual is the creator of the values that affect him. “Thine only is the hand that holds the rope that drags thee on.” When we get tired enough and suffer enough through or by reason of the old cycle categories of values, we will “let go the rope.” It is a peculiar anomaly that we as individuals are not willing to learn until we have suffered enough. It does seem that we have to reach utter hell of self-inflicted suffering before we will give up and let go. By creating, allowing and accepting values, we sustain the collective psychic force in the race consciousness; we keep feeding it and keeping it alive. Just as soon as we stop creating and sustaining values by which we suffer, the psychic force of those values in the race psyche will disappear.

In respect to the objective manifold of values, recognition is always given to some ‘object’ or ‘thing’ desired, and thought is geared to justify the objects of desire. But

suppose that all 'things' and 'objects' were wiped out by our being suddenly and violently thrown out of the physiological organism we now occupy! No longer having the instrumentalities for sense faculties to function through and with which to manufacture 'things' and 'objects' — then what? If we are deprived of our so-called physical bodies, we most certainly will not have the instrument for sense faculties, so no 'objective' world!

Whether or not we may be violently thrown out, sooner or later each one of us will be deprived of the 'physical body'. That is, we will pass on and leave it behind to disintegrate into those elemental forces of which it is composed. Then, without the instruments of sense faculties, we will not have 'things' and 'objects'; therefore we will give no more value. However, if our values have undergone the radical transformation suggested, we will be prepared for this change. Here is a point upon which there is little room for doubt. We do have to go on, and not until we have attained a much higher stature on the path can we affect the metamorphosis of the configuration. But we can build faculties now which will serve immediately after our passing out of incarnation. Freedom from the old manifold of values and the creation of a new age status or state for a life more abundant now seems to me to be a most practical and desirable goal. Three hundred and fifty years B.C., Plato commented that all his life the philosopher practices acting as if he were dead, so that when he no longer has the physical instrumentalities and 'body' in which and with which to function he is not disturbed, because he has prepared himself to function that way. To such a one, what does death, the idea of dissociation from the physical body, mean? With one sweep of the sharp sword of light and truth he cuts the ground out from under that which supports delusions in the race psyche. He no longer gives values to any 'thing' or any 'object' as permanent or real.

Turn to the harmonic functions of your own frequencies and listen to them until you can hear them, then function in those harmonic frequencies. You will find that it leads to a new world of light, peace, understanding and joy. In this practice you let 'things' and 'objects' alone, and your values will change. Practice acting as if you did not have a 'body', as if you had no instrumentalities for sense faculties with which to create 'things' and 'objects'. Then, if you do not get tired and give up your daily practice, you will begin to function as if you did not have a 'physical body'. When you check out you will not be cast into darkness. You will find yourself in greater light, because in this you do not distort or interfere with the true natural order. It is this emancipation from the objective manifold of values which is the entrance onto the path to light, truth, and wisdom.

LESSON 4

GETTING ACQUAINTED WITH PSYCHOLOGICAL FUNCTIONS

Before one can know a person or 'thing' and be familiar, at ease, etc., with him, her, or it, he first must become acquainted. For a long time I have intimately known psychological functions and now I have the pleasure of making the introduction to those of you who have not heretofore become acquainted, and to gossip with those of you who have had this pleasure about some of the more pertinent incongruities.

Psychological functions is the name used by those who are called aristotelians, and being so circumscribed by identification with thingifications (particularly that one called physical body) they are seriously baffled, disconcerted, etc., respecting closer acquaintanceship. These handicapped or self-limited ones must become equivocal in description of psychological functions and dubious respecting their own and each other's understanding.

Those who are free from thingified identifications use another name, the *psychic nature*, to designate operations of consciousness in feelings and thinkings. This name is not new as it was used long before the Greeks incorporated it into their language. I mean of course, the equivalent in older languages, such as we today take the Greek word for psyche and the Latin word for that which gives birth, *natura*, and combine them into this name *psychic nature*. Similar equivalents and combinations are given in the Sanskrit language: kama manas, sukshma sarira, and manasarupa. So, if in this and other lessons I alternate in employment of two names—*psychological* and *psychic nature*—please remember that I have these two classifications of individuals in mind: one eclipsed by the more objective identifications and the other freer therefrom.

In the palingenetic helix (spiral time-line of the True Individual) there is a point reached, which we in the School of the Natural Order label *the First Crossing* and which in the Christian Bible is called the *second birth*, wherein one begins to be conscious that there are forces awakening within him which cannot be accounted for by reference to or analysis of any of the 'physical' senses or any neural function or sensation. In another course of lessons we have described the confusion which this creates in so many, and why the theoretical therapists in their ignorance commit so many tragic errors and colossal blunders.

Therefore, I consider this an exceedingly valuable and important point, not only in practical everyday living, mental peace, personal adjustments, satisfactions, etc., but in the developing individualizing process as well. It also represents a most important turning point in a given individual's status on the path, which could be

described as “Come ye therefore out from among them [the aristotelians] and be ye therefore separate.” By so doing you shall join a great company of others who are getting their eyes open and undergoing preparation for initiation into the Great Mysteries of the Gods. This exceeds having personal satisfaction in experiencing functions that cannot be explained or accounted for by any objective reason or source.

These psychological functions represent experiences that each individual has or will have respecting the frequency world, the real world, the light-energy world. When an individual begins to experience force functions for the first time that cannot be explained by the cortical intellect on objective grounds, a reorientation in his consciousness is taking place. This reorientation must not be construed to mean from one state or level to another. Rather, it should be interpreted as an expansion or extension of consciousness to include another and heretofore unknown level. If the levels are separated or are not synthesized, a transference from one level to another constitutes the basis for schizophrenia. It is those who have no instruction on these subjects and therefore no understanding of a universal natural order process governing everyone, who are more in danger of transference than the student of the subject. The fact that schizophrenics are attracted to religions, spiritualism, metaphysical teachings, etc., is indicative of responses to such frequencies, but they often bring discredit to the religions, etc., with which they affiliate. If aristotelians could get onto that which causes schizophrenia they would understand that the schizoid condition was well under way in these unfortunates before the affiliation with these religions. Not only this, the principal cause of schizophrenia is the inordinate monomania of the aristotelian environment. Imagine, a more developed or a relatively advanced one reaching that point on his time-line where extension of his consciousness into finer frequency registration has begun, being surrounded by individuals who are crystallized, canalized and conditioned in their respective objective identifications (monomania) and dogmatic to an intolerant degree, and you have the setting for schizophrenia. The aristotelians must always have a goat, so the last acknowledgment expected of them is that their own state is to blame.

The student of the gnosis should note that Self-development is not characterized by leaving one level and transferring consciousness exclusively to another, but rather by a process of synthesis, extension, etc. In this first breakthrough or breaking out of sense limitation, one undergoes a transition from orientation to the objective phenomenal world to the real world, to this world as a light-energy or frequency world—not in its completeness or fullness, because there is a vast range to its immensity—but nevertheless a First Crossing into it. For convenience in discussion, description, communication, etc., this entire immensity is generally arbitrarily divided into three and then seven divisions. In actuality it has no such divisions since in structure, function, and order it is one and is called cosmos. One of many ways to arrange and label the three divisions is in terms of levels, which means as conceptually conceived. (The very best way of describing it is in terms of states, which means as perceptually envisioned in Noetic Mind substance and described in those mental symbolical representations we call mental constructs.) The following diagram

showing the nether world as not part of cosmos may be helpful here. A few suggestions are in order about the application or way to use this diagram. (See page 36)

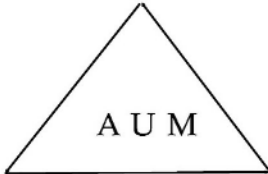


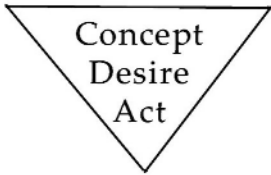
First, let me urge upon the serious student that he photograph this diagram in his mind and that he use it for contemplation and meditation exercises, practices, etc. Every student on the path up to the Fourth Degree (the Thrice Born Ones) will find unending extensional enjoyments, experiences, etc., in the use of this diagram for deeper and yet deeper contemplation exercises.

Second, keep the application of the diagram flexible. With only a few exceptions, as given next, one can visualize the diagram as a dynamic structure applicable to any configuration—the atom, molecule, cell, plant organism, animal, man, a group, race, culture, planet, solar system, the galaxy, galactic system, etc. In your contemplation exercises hold the diagram, as a dynamic structure, steady on one ‘thing’—let us say a single cell—until each feature of the structural picture can be seen fitting into the object of contemplation; or see the configuration in these structurally related features as diagrammed. In our School of the Natural Order we do not believe that a student can become a good worker in flower, nursery, or vegetable gardens until he can see, feel, register, etc., the soil in all its dynamic and symbiotic structural relationships. So a little bit of humus becomes a most important configuration, ‘thing’, for contemplation exercise with the aid of the diagram as a dynamic structure.

Third, there are only three levels, or states, wherein the nether world part of the diagram is applicable, namely, animal-man, man, man-god. This last named can be thought of as a godling (as we would say duckling) representing a transition in consciousness from mortality to immortality.

Fourth, when you have become familiar with and conditioned to seeing the dynamic triune cosmos in any ‘thing’ and every ‘thing’, we will then expand the diagram into a septenary mental construct and later into a representation of the Seven Great Hierarchical States of Being. But we have lots of serious work to do between now and then, so let us settle down to the job and get back to considering those first experiences which herald the awakening or First Crossing over into the world of the wondrous, the world of reality.

When these experiences first begin in an individual, his reasoning faculties, his intellect, his emotional responses, etc., have been so habituated to the objective method of evaluation, he seeks reasons other than the real ones with which to explain these unusual occurrences in himself. His mental processes have been so conditioned in finding reasons in the objective phenomenal sense for everything, that he starts to mentally dig up reasons on the objective level for these new sensations. It requires quite a period between the beginning of this conscious registry of frequencies in the psychic nature, and giving up trying to explain it on objective grounds before the real cause is discovered and acceptance or reconciliation is made. Gradually one becomes

BEYOND NAME AND FORM			
THE DYNAMIC TRIUNE COSMOS	1)	 SUPERNAL LIGHT 	
	THE THIRD CROSSING		
	2)	The Logos (as Synthesis) of Differentiated Conscious Light-Energy Field Systems	
	THE SECOND CROSSING		
	3)	The World Mother of Configurated Energy-Living Matter Substances	
THE FIRST CROSSING			
THE NETHER WORLD	The Maya of Phenomenal World		The Objective Level (State of identification with 'things' and 'objects')

accustomed to living in a continuous flow of waves and frequencies from emotional and mental sources. Without exception, these sources are rapports, sympathetic responses, negative registries due to unexpurgated qualities, and common interest involvement. Long after the registry of frequency becomes conscious, the source thereof remains hidden or difficult to locate.

As a rule when one makes the discovery that he is sensitive to the registry of frequencies, he finds that it hits him through or in the solar center (for details see our lesson course, *The Natural Order Process*). The solar center cannot register force frequencies until it has been opened, that is, until one's own individual forces have ascended to that level. One may have registered frequencies for a long time before this discovery is made, but in the majority of cases one does not even discover there is any difference between himself and others. Often one has had a very tempestuous period but never has known what was the matter with him until he became conscious of frequency registration in the solar center. (That is why there are so many psychiatric and psychoanalytical investigations, cases, etc.)

In the lunar cycle phase of development, when the ascending forces reach the solar center, the individual begins to be very acutely conscious of registry of frequencies, but his mind still will revert to finding reasons for the registry in the objective manifold of values. Let me get more specific to illustrate the point. When I was beginning to use my understanding of frequency registration in healing work, I very soon came to the conclusion that one must understand how he creates conditions which he suffers in order that he may permanently eliminate the causes for those conditions. It is not only futile to practice so-called spiritual healing by ignoring the causes of that for which healing is sought, but it amounts to a prostitution of higher forces, powers, states of attainment, etc. True healing is the bringing to the light of conscious recognition how the natural order 'law-of-being' was violated. Serious effort must be put forth by the patient to change that behavior for the healing to be permanently successful. This is what we call the elimination of the cause. Unless a person understands how he created the conditions which he suffers, he goes right back and re-creates them. The conscientious healer, especially the student in the School of the Natural Order, feels that he is only "giving shots in the arm" to allow his substance to flow to another just to relieve him of some inconvenience when the sufferer refuses to look into the cause therefor.

The genuine treader of the path who is sympathetic to the sufferings of others and consequently is inclined to use his good offices in the elevation of another by elimination or alleviation of his sufferings, approaches the self-imposed assignment by asking his patient a few questions: Do you know that nothing can happen to you unless you create the causes therefor? Do you know that "dis-ease," illness, etc., is due to the non-fulfillment of or non-compliance with the creative forces of cosmos on the part of our own selves individually or collectively as a race? Do you know how you got into this particular mess? Do you know how you violated the 'laws' of your inner or Higher Self? After these and similar questions germane to the context of situation,

the healer will then answer these questions and will explain how the particular individual violated the 'law' of his own essential nature and he will see to it that it is clearly understood, recognized and accepted. Then a permanent healing is possible.

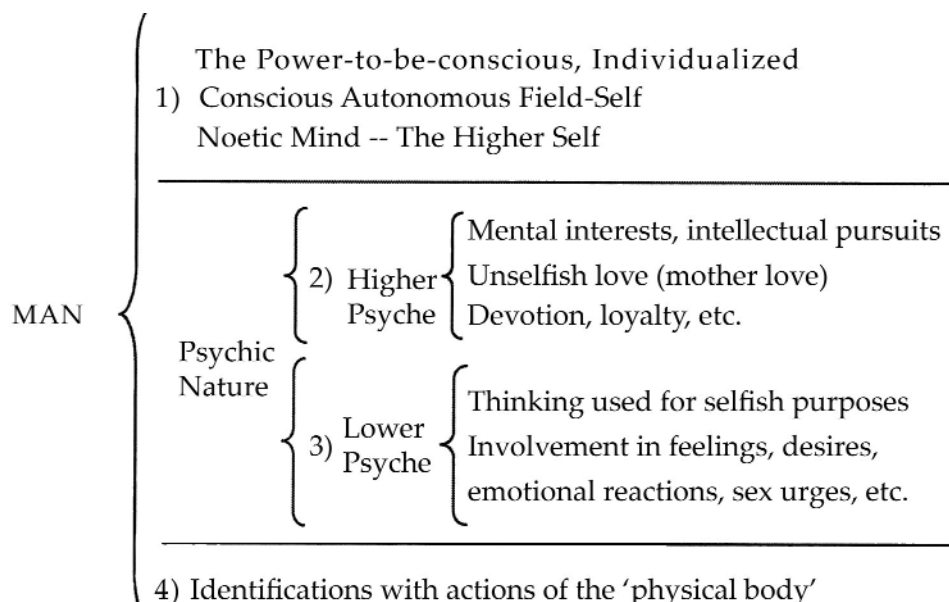
Here is a specific illustration. When I was doing healing work, a woman came to me one day with a baby, which the doctors said she was going to lose. She said she had been everywhere looking for help and came to me as a last resort. The doctors told her the baby had incurable colic. Thinking in terms of frequencies, not in the objective manifold of values, I asked the question, "What frequencies, what emotional conditions are in your home?" When she described how she and her husband quarreled, I had no further need to ask questions. I could write the next chapter. But the healer has to bring the individual to see the situation, what he is doing, etc. Little by little I brought this woman to see what was causing colic in her baby. Then I suggested that she go on a vacation to an environment where she would be perfectly harmonious. "Sacrifice everything else, but maintain harmony," I told her, "because inharmony is disastrous and devastating, and in this case could cost the incarnation of your child." (You know that a home is quite different from a house.) So this woman left her house and took her baby to her mother's home. Very soon it got well and began to gain weight and was a happy baby. Then she went back to her own house and again the baby went down with colic. Finally she had to leave permanently in order to save her baby. Why was the baby so affected? First, the mental phase in its psychic nature was not developed enough to protect it. The baby was wide open to registry of environmental frequencies. I wish that every father and mother knew how wide open every little baby is. Unless it has protection by understanding parents from destructive and inharmonious frequencies it is quite defenseless.

Let us take this idea of the cause for colic in babies and apply it to grown men and women. Just observe how the cortical mind will try to find reasons for the registry of frequencies. One experiences gas attacks, which are a form of colic. He often feels nauseated, and he says, "What did I eat? Did I get ptomaine poisoning?" The mind tries to find objective reasons for these disturbances. It takes a long time before his mind will give up trying to find objective reasons—until finally he begins to realize that he got into some inharmonious condition and registered its frequency. This is very far-reaching. I wish that I could go into it at length, but it would take us too far from our subject—the transition from the objective or phenomenal worlds to the real or energy world. However, this illustrates the beginning of conscious registry of frequencies. But I do want to emphasize how far-reaching this is, for as one rises higher on the path he grows more and more sensitive to city environmental forces, racial conditions, etc., which necessitates finding sylvan retreats, isolation, etc. As one withdraws from the objective or phenomenal phases, aspects, contacts, associations, etc., he becomes increasingly aware of other worlds. So after adjustments, reorientations, etc., are made there never is a feeling of loneliness. In fact the exact opposite will be more true.

In speaking of sources of frequencies which are registered, I mentioned rapports. Further attention must be given to this, as it represents a most important operational characteristic of the psychic nature. This assumes even greater importance as we understand that it is the focus of consciousness in the psychic nature that signals the First Crossing from objective identifications with their plethora of values to the dawning awareness of this world as an energy system. This focusing of consciousness in the psychic nature with its awakening to frequency registration could be called the twilight zone of the real world.

If you have an aversion to the use of the term psychic or psychic nature, hold your reaction in abeyance until the lesson on how the psychic nature comes into manifestation. Meanwhile, know that we use the term as a synonym for psychological (feeling-thinking) functions plus content of what the psychoanalysts call the unconscious. I use the term psyche and its adjective and adverb forms as Plato used it; i.e., to denote the human soul and differentiate this human-soul concept from the Noetic Mind or Nous—the spiritual-soul or spirit idea. Let the beginner in this study keep in mind that an ordinary or average person can or does function on four levels, although as a general rule he identifies these four as one—the objective. It must also be remembered that any so-called level can more accurately be described in terms of states of consciousness and the representations thereof. These four levels are as follows:

‘Behind’ the phenomenal aspects of each of these four levels is that which is called the inner or invisible worlds. These are described in terms of waves and frequencies, vibrations, energy-substances, configurations, etc. Where identification with the substantive image, called the physical body, is strong or complete one is unconscious of functional forces on other levels. These are identified with the ‘physical body’ or attributed to it. That is why the aristotelian psychologists coined the term, unconscious.



Students in our School of the Natural Order sharply differentiate between the “unconscious psychics” and the “conscious psychics.” The images or pictures which appear substantive are in the psychic nature, so all objective self-conscious creatures could be classified as psychics; i.e., they function in and by reason of the psyche. All rapiers pertain to the psychic nature. They can be described as registry of vibrations, synchronization of frequencies, etc., in the psyche and from the psychic functions and influences of other persons, configurations, groups, race psyche, etc. Mental telepathy as well as all teleological beliefs or influences can be described as functions pertaining to the psychic nature.

The first suggestion I give to those who are in trouble is carefully examine your rapiers. Here is a true story to illustrate. A man came to me who was selling cash registers and said that he used to be a top salesman, but was falling down to such an extent that he was jittery. Immediately my mind went to frequency rapiers. I began to ask him questions about his home life, if he was happily married, etc. When telling me about his wife I detected hesitancy, and that was an important clue. I then began to bore in. He finally admitted a rapport with a low-level psychic medium, which explained the destructive forces introduced into him, and which he was radiating, instead of the constructive frequencies that made his customers like to see him. He was carrying around a lot of psychic garbage and people instinctively knew it. I told him that if he expected help he would have to clean house and reestablish harmony in his home and particularly with his wife. He did just that and within two weeks he was back on the top of his sales manager’s list.

When one forms a rapport he takes the frequencies of the contracting party with him. This will continue until one rises above all psychic-level rapiers and has just one universal rapport with the Self. Destructive forces are very far-reaching. They affect a man’s home, his business, and everything he works so hard to build up.

In all this description a transition period between objective identifications and the reality is portrayed. It can also be called the operation of psychological functions. One is either conscious of the forces, frequencies, etc., by which he is motivated or he is unconscious of them. Of course, there is the excluded middle ground of partial awareness of these motivating influences.

While we have described the negative (destructive) aspect of rapiers, it must be pointed out that there are many truly beautiful and sustaining rapiers which inspire creative efforts and high attainment. In either or both, the consciousness or awareness of the frequencies signals a crossing over into a new and different method of evaluation, a true beginning to functioning in a new and different world. One no longer seeks objective reasons for everything. So, instead of using the old cliché, “Learn to look within,” I suggest that you familiarize yourself with your own forces, energies, and frequencies, until you can effect a transference in identification. Instead of thinking that you are a ‘physical body’ with forces, frequencies, etc., within it, identify your consciousness with the Power that controls these forces and realize that

the image you call your body is in your consciousness. In other words, learn to be a master of the forces that motivate you instead of a slave driven by them. It is up to you, you know! No one can eat the food that nourishes and supplies your energies except yourself. Every one of us had to make a start and we have a great promise: "Let us not become weary in well doing: for in due season we shall all reap, if we faint not."

In closing this note on psychological functions I am conscious that I have left out more than I have described, but in substance there is more than enough for the alert student.

May peace and joy attend your efforts.

LESSON 5

THE FIRST CROSSING

I must direct your attention to the diagram given in the previous lesson (on page 36), “The Dynamic Triune Cosmos.” You have already studied the three divisions representing three generalized states of consciousness, the lower division on the diagram we label the maya or the phenomenal world, which you will note is not considered a part of cosmos. This is because that which we label the phenomenal world represents a private world, that is, a world existing only in the psychic consciousness of an individual in a state of identification with images abstracted from stimuli in the form of waves and frequencies received from the energy world. We could have said existing only in the consciousness of individuals in a state of objective identification. That there is another person or individual in identification becomes, in the final analysis, a part of a given individual’s state. We, respectively, may assume that there are others in identification, but the assumption belongs to one in identification making the assumption. Therefore, the maya or phenomenal world can only be described as a strictly private world. One’s dream pictures are private, and in the dream the belief that there are others who may (or may not) also be dreaming is only a phase of dream-picturing of the one dreaming.

But on the diagram the division above that section labeled “The Maya or Phenomenal World” represents the first level of reality and is called “The World Mother of Configured Energy Living-Matter Substances.” This lesson deals with the dividing section between the two: the phenomenal world and the world of configured energy-living matter substances. We are not entering the study of the energy world as yet. The focus of attention will be on that double line or section dividing the phenomenal world from the energy world. (The term energy world is an abridgment of the longer term “the World Mother of Configured Energy-Living Matter Substances.”)

In the work and study of correspondences in our School of the Natural Order, we label that dividing double line the First Crossing. As we work through this series of lessons, we will come to another dividing line between the energy world and the Light-Energy Field Systems. That line is labeled the Second Crossing. But as has been stated, this lesson directs attention to the First Crossing symbolized on the diagram as a double line dividing the phenomenal world from the energy world.

In approaching description of this dividing section, the First Crossing, I wish to emphasize that this factor in our teaching has the most intense practicality to those still functioning in the objective state of consciousness. There is no effort in human

endeavor that cannot be immeasurably furthered by understanding this. You will recall the illustration I gave in a previous lesson of the topnotch salesman who suddenly became a failure, and then when the reason for his failure was pointed out to him and the hidden cause corrected, he again was successful in his endeavors. Some have said that the School of the Natural Order is a metaphysical cult, and that means in the estimation of those who label it that it is something visionary, impractical, or utopian. So I like to emphasize the practical application of this instruction.

Let us return to the description of the diagram. The line of demarcation between the energy-world substances and that described as the objective space and time manifold, born of values given to images appearing substantive, can very clearly be described as a semantic blockage caused by a fixation in identification with a representation of a state of consciousness. The state of consciousness is called the objective state of self-awareness, or objective self-consciousness. The representations are known as thingified images or images appearing substantive.

As an aid to understanding the deeper or fuller significance of this semantic blockage, as the so-called line of demarcation between the two worlds, we describe states of consciousness and the representations thereof in the energy world in terms of levels or octaves of waves and frequencies in space-time, and configurations (like vortices or eddies in a stream) in and of these energy waves. When we can conceptually grasp this structural design of cosmos, it will be comparatively easy to expand or extend perception into seeing (by the light of illumined Mind) this structural design as representation of consciousness and its states. Then the semantic blockage will stand out in perceptive insight like the memory of a dream picture upon awakening, and this world as an energy world, characterized by its octaves of wavelengths and frequencies, differentiated fields, and configurations pertaining to each of these differentiated fields, will never again appear with lines of demarcation. The First Crossing will not only have been made, but an orientation to truth and reality will have been effected. In our school we endeavor to set up or establish a referent for each word used, and here with this description we are attempting to clarify meaning (the referent) for the line of demarcation between the two worlds in order to make clearer what is requisite to the First Crossing.

When one begins to awaken to experiencing the awareness of functional processes in the energy world, he finds increasing difficulty in affiliating with those who have not developed responsiveness to that world. For the practical application of this teaching, let us pinpoint what this means. Many men and women lose that which they value most by ignoring this responsiveness to the radiating frequency aspect in their approach to their wooing and loving. More homes are broken up and relationships disintegrated over this one point than any other. This often results in the use of escape mechanisms (drugs, alcohol, transference of rebellion to organized society, many forms of illness, neuroses, etc.) to cover heartache and bitter disillusion and disappointments. A proper understanding would not only account for most of the troubles that beset us, but would reveal the causative factors for the breakdown

of civilization itself. Before you conclude that this is highly exaggerated, wait until you work your own consciousness into the feel, experience, knowing, etc., of harmonious frequencies from the energy world or have developed responsiveness thereto. I am of the opinion that you will then think it a very conservative understatement. However, I do really believe that ignoring responsiveness to frequencies from the “other side,” more than any other reason, cause, or factor pinpoints the source or reason for our difficulties. It is not a matter of refusing to register frequencies—every one of us does this all the time, sleeping or waking. It is ignoring responsiveness to autogenous or endogenous frequencies. This responsiveness on the part of the psychic nature is automatic; i.e., there is no thought, volition, etc., involved. The responsiveness could also be called autogenetic, but I prefer to disregard these terms which have no validity outside of the objective manifold of values. Simply stated, it is the functional nature of the psyche to register these harmonious and creative inspiring frequencies from the real or energy world. It is this natural or spontaneous registry on the part of the psychic nature which I call responsiveness.

If all of this is so non-volitional, natural, spontaneous, etc., then wherein lies the difficulty? Review the statement that we, respectively, are either conscious or unconscious psychics (and shall remain so in varying degrees until we become Logoics after the Second Crossing). The consciousness of the unconscious psychics becomes fixed on or identified with the thingified phenomenally appearing image, and out of this fixation or identification the cortical (mental) faculties are developed. So, consciousness becomes encased, enclosed, etc., within this mental shell, thought form, substantive image (or some other designation we might dig up). In this state, the poor neglected psyche is still “endo-ing,” “auto-ing” along the best it can on its own level, but its responsiveness is ignored. Lots of trouble arises—for there is a natural order compulsion force of cosmic proportions on the side of the psyche which cannot for long be disregarded—“My spirit shall not always strive with man.” The point in this is precisely that upon which the First Crossing hinges, for it is finding the way to cooperate with the psyche, becoming amenable to it, understanding it, and especially directing and controlling it to the fulfillment of its provinces which delineates the First Crossing.

As a rule—but it is a rule that has so many exceptions that it is difficult to make—women awaken before men do to the survival value in following the responsiveness of the psyche to the frequency world. There is, of course, a reason for this which runs way back in pre-history when essentially a woman was the personified representative of the World Mother in whom the configuration is developed for the incarnating individual, and by reason of that fact, incapacitated in many psychological and physiological respects. The man took his club or his stone ax and went out foraging for food, which woman could not do while heavy with child or nursing her offspring. While he went forth and brought the food to the cave or camp, she had to remain in the background. Today (1950) we have an evolution of that same process. The man goes to his work, his job, his office, to the market place. He goes out to procure

necessities. The “club” or “stone axe” is his brain, skill, know-how. In the jungles of competitive laissez-faire, he battles and forages for the “bacon” which he brings home in the form of his paycheck, etc. The woman is still in the background. That has forced the woman to live an introspective, introverted life; far more introverted than the extrovert who has to go out and forage for food. That enforced introversion has awakened her to awareness of responsiveness of her psyche to the frequency world.

Man must woo her from the frequency side; the approach must be through the vibration, eliciting frequency responses. If he can elicit frequency response, everything else is possible. But where that is outraged, where that is crushed or ignored, or where he is unconscious of it in the approach, man loses the thing he values most and for which he would fight and die if it were made an objective issue. Enough said. What I am trying to do is show the intense practicality of this instruction while describing the higher or deeper significance, meaning, etc., respecting the self-developing process. However, it is this awakening awareness of the psyche and her responsiveness to frequencies which illumines the line that divides the phenomenal world (the image appearing substantive and the values given thereto) from the frequency world in the individualizing process, the line we label the First Crossing.

We have also learned in the lessons up to this one that the First Crossing is not made all at once, precipitously. We hear so much about a blinding flash of light, instantly we are transformed, etc. Don’t you believe it! Not saying that there might not be a phenomenon of a flash of understanding or a rift in the veil and some momentary illuminating experience gained, but it took a long, long time of gradual development before such culmination in any rift, illumination or great flash of understanding. It began as was described in our lesson on psychological functions, by discovering that frequencies affect one, and going on from there into such familiarization with the forces of his own psychic nature that he effects a transference of identity from the substantive image to the Power which functions in the psychic nature.

Elsewhere we have pointed out the cause of “shell shock” (in the first World War) and “battle fatigue” (in the second World War) where the individuals were not in any battle. They were merely hypersensitive types who had developed unconscious responsiveness to or consciousness of registry of environmental frequencies. These soldiers had made the First Crossing or were on the verge of doing so. Where there is a concentrated force of destruction on the emotional-mental levels of large aggregations of men there is a great deal of intensity or stress built up. When discharged in the form of waves and frequencies, the one who is responsive to frequency registry takes it on and becomes demoralized and thrown off balance. The even tenor of his psychic organization, which is in such delicate balance, is hurled into turmoil. You may picture the rest! War belongs to the savage, elemental, and primitive stages of evolution—if it ‘belongs’ anywhere—not to higher levels on the ladder of Self-development.

But here I am making these citations to show the result of registry of frequencies on the psychic level, and where that registry is more or less unconscious, the First Crossing is not sufficiently made to permit orientation of consciousness to the frequency side of life. The more complete the orientation, the adjustment, understanding, etc., the more ability is gained to protect one's self. After the First Crossing one quickly learns how he can become immune to registry of frequency which results in discomfort, in pain and suffering, demoralization and death. I put the word death in advisedly, for the reason that the thirty-odd years I devoted to itinerant teaching, I met many practitioners who were rushing into psychic conditions with the best of intentions and with a heart full of love and devotion to serving, but with no knowledge or understanding of the frequency world. There they were rushing into veritable maelstroms of destructive forces on the psychic level with mind suffused with sweetness and light, wanting to do healing work, etc., and in this defenseless condition came into rapport with these hidden, congealed, and repressed forces in the consciousness of their patients. In so many cases the 'healer' took on the psychic load, and by the hundreds they checked out prematurely, unnecessarily losing their incarnations.

It takes power to understand these 'things' in order to handle or deal with them, not just good intentions, sweetness and light. "With all of your getting, get understanding." That is why we in the School of the Natural Order bear down with all the strength we have on getting understanding. Only in clarity of understanding do we find freedom, emancipation, and liberation. "Ye shall know the truth, and [then] the truth shall make you free." Do not think that truth is something that is going to make you free! It is the knowing the truth about life-facts, the reality, which constitutes the Power which frees. I am a veteran in this. I have witnessed so many who have gone astray and lost their way because they have ignored getting understanding of the forces which must be dealt with, controlled, and expurgated in healing work.

I do not want to move on to more recondite descriptions of the teaching and inadvertently fail to sufficiently emphasize acquiring understanding of the structure and function of forces in the psychic nature. These are cases that point up why we devote so much time and energy to the study of general semantics. We learn, among other valuable aids to progress, not to reify words. It was the hypostatizing or reifying of the word truth that got so many into trouble. I do not want to hold out false hopes or create a situation wherein you will go out into traffic and perhaps get run over, particularly in these times of crises in the world affairs, until you know what you are doing, what you are dealing with, and have great confidence in your own strength. Knowledge, you know, is power. The more you understand what we are driving at in respect to this description of crossing over into the frequency world, the more you will see that the battle shaping up in the world is not with guns, tanks, battleships, atomic bombs, etc. The battle now (early in the year 1951) engaging our attention is a monumental concentration of forces on the psychic level. When you

enter this battle you have to be prepared to know what you are battling against, what you are battling for, and above all, know how to battle. Get fortified with the power of understanding of the forces, frequencies, etc., with which you must battle. You will find that if this battle is won in the frequency world, it will soon disappear or be cleared up in the objective world. Even current newspapers and magazines are constantly portraying, describing and referring to the battle of ideologies, etc.

I want to carry this thought a step further into actual frequency forces on the psychic level in the form of a tidal wave of darkness, striving to put out the Light on the whole planet. There is a great mobilization that is going on by those who have understanding and who have ability to represent the Light to counteract this force of darkness. There is where the real battle is going on, where it is being waged and being determined on this planet today. So, you see the practical application of this instruction. It is more than life and death, because each of us could surrender one physiological organism, particularly when its cycle is growing to a close. But to surrender the position attained in the onward, forward, expanding urge to Light and understanding that we have reached through centuries of labor and struggle presents an issue which goes beyond the preservation of any number of physiological organisms. It is a matter of preservation of Light on the planet or being enslaved by darkness. Between the expiation of karma engendered and the preservation mentioned, the tide of the battle will be determined.

This line of demarcation between the objective world and the frequency world also represents a point in the individualizing process of each and every one of us which is more significant than the First Crossing to which this lesson directs attention. This greater significance has important historical value, not just from the academic standpoint but it is of vital concern to each of us. A book should be written on the subject which it presents. It can be stated that irreparable loss to Occidental culture would be caused by recession of awareness respecting the dividing line between the visible and invisible worlds.

There was a period in our Occidental history when religions, schools of learning, mystery teachings, philosophies, etc., had meaning, purpose, reason to be, etc., on the grounds that they represented the dividing line, as a bridge between the visible and the invisible worlds. Not a one of them would have been tolerated if it had failed to represent the line of demarcation between the two worlds. Why is this of greater significance in the individualizing process than the First Crossing? Because we as individuals have been forced to grope through a wilderness of false teachings, darkness, ignorance and doubt to learn even a little about a First Crossing, and with the attendant chaos this has been harder to do than to make the First Crossing after the way has been found. I am well aware that this all too brief touching on the subject does not explain enough to make the point impressive. As the consciousness of the student expands and the cosmic urge necessitating the fulfillment of the natural order becomes increasingly clear and assumes a position of the foremost and

overwhelmingly important fact in his life, then the complete change in values concerning religions, philosophies, etc., will occur. Their once true station in human affairs as representation of the hierarchical design and the serious consequences of losing their true position, the karma engendered by the obscurantists, etc., will become clear and impressive.

That which caused the falling away from contact with the “other side” or “other world” should also be explained. Why the First Crossing, the line of demarcation between the visible and invisible worlds, was deliberately obscured is in need of clarification. When these factors are sufficiently developed, mental satisfaction in the premises obtained, another and most significant question emerges. Was it allowed? If so, why? “It needs be that offenses come, but woe unto him by whom they cometh.” Has the karma being expiated now by constitutionalized ecclesiasticism that rejected the teachings of Plato anything to do with it? We cannot answer these questions, but we can say, “There are two types of individuals on this planet; one is representative of the visible worlds and the other is representative of the invisible worlds.” We must handle that statement rather circumspectly, because the words “visible” and “invisible” are relative to the objective manifold of values.

Today we would paraphrase that statement: There are only two types of individuals on this planet, one representative of the aristotelian state (in identity with substantive images) and the other representative of the non-aristotelian state (in freedom from identifications). With this paraphrased version the line of demarcation between the two types and the First Crossing would become simplified or reduced to the ultimate factors involved. To affect the crossing focuses attention upon the state of consciousness in which one finds himself, thus taking his focus of attention away from reification of concepts. This in itself becomes a big step in Self-development, but only the beginning of the reorientation process labeled the First Crossing. Even the *modus operandi* of affecting the crossing becomes revealed in the paraphrased version, for how was identification with substantive images established and maintained? By focusing attention! How will the consciousness of freely functioning in frequency forces, energies, etc., become established? The same way—by focusing attention! Reread that lesson on getting acquainted with your own psychological forces. Begin thinking about them, meditate upon them, realize that the way to higher development is by and through conscious control of the forces which now function in you and motivate every thought you think, every feeling and desire that you have, and which govern your every act. If not, how else? Then study the force centers and how they function, operate, etc. Go from this into those wonderful practice exercises given in our *Natural Order Process, Volumes I, II & III*, of raising, directing and controlling your forces. This focusing attention will result in overcoming, (coming-over) effecting the crossing, and freedom. You also can join that great company of representatives of the real world.

Incredible as it may seem to some of us, there are many who find it difficult to grasp the meaning of such expressions as *images-appearing-substantive, objective*

identifications, non-aristotelian orientation, etc. These good folk may not have the opportunity to pursue this study, but you students in the School of the Natural Order can take the message to them, thereby rendering a dual service—one to them and a greater one to yourself. By teaching another, one teaches oneself ten times over, for by putting forth the effort to mentally formulate ideas for expression, you not only fix understanding in your own consciousness, but see depths, wider vistas, expanded applications, etc., of those same ideas. This seems to be interminable for we are told that the Greater Ones on the path still expand understanding of the simplest and most rudimentary ideas in the same way.

However, to present the idea of the First Crossing and its importance to beginners in this study, take, for instance, the statement without the paraphrase. Then the factors to be described would be “the visible worlds” and “the invisible worlds,” and of course, the bridge between. What description can be given? What referent can be established for “visible” and what referent for “invisible?” This assumes importance because here the line of demarcation, there the First Crossing, takes precedence in thought and mystifies understanding. The approach: there are those who cannot function except through or with the instruments of the five sense faculties. Others can function with or in the five sense faculties and also have transferred part of their consciousness to the prototypes of them in the psychic nature. By extending the sense functions to the prototypes these individuals have bridged the gap separating the visible and the heretofore invisible worlds. But the greater number who cross over do not do it this way. They are more involved in feeling than in sensation, so they operate through feeling. In respect to feeling, there are those who cannot feel anything unless they touch it, taste it, etc. There are others who can feel a great deal more—for instance, they can feel when some one is friendly, angry, happy, discouraged, etc. They can feel the ‘atmosphere’ of a house, a group, world tensions, a country, etc. Some of them can feel when an absent loved one or friend is writing a letter to him or her. These last mentioned types feel with the certainty of knowing how their closest loved ones are feeling when at a distance, or if an accident has happened, etc. No one can tell a lie to these for they feel it at once; they feel the honesty, sincerity, and integrity of a person, even when outer evidence is against him. For these, stepping over the line of demarcation between the visible and invisible worlds is such a natural process they take it for granted and think it strange that everyone is not like that.

There is another type among us, who are difficult to understand, and generally speaking this group has a hard time of it. These are the devas who have reversed the crossing and have incarnated in the human line or stream of evolution. They are the naturals when it comes to the subject of sensitivity to the invisible worlds. That is where they came from when they crossed over from the invisible to the visible world. They are more at home with living in frequency responsiveness than the rest of us. For the most part they are the artistic types, creators of loveliness and beauty. That which the aristotelian struggles mightily to understand about mysticism, religions, artistic appreciation, music, symbolism, etc., they just know without effort.

Whether deva or human, however, the focus of consciousness shifts or changes about the same way in each at the transition from the visible to the invisible worlds. It is the change in focus of consciousness which signalizes the crossing. Take the one who is discovering his responsiveness to the frequency world. At this point a new set of faculties comes into function. Our sense faculties correspond to and are actually representations of these functions. By employing the microscope, the telescope, and electronic gadgets, the sense faculties can be extended into the infinitesimally small and the infinitely large sidereal world, but these represent extensions of sense faculties, not a change in them or an expansion of them. But when the frequency registration develops in the consciousness of an individual to the point where the First Crossing is accomplished, then the sense faculties as reflections of prototypes become expanded into gunas or qualities which they represent, and are linked with their prototypes. This is not difficult to understand provided one remembers how he functions with the instruments of sense faculties exclusively, i.e., limited to them and circumscribed by them. (I have given the following illustration before, and perhaps I will have occasion to remind you of it again, but so tenacious are the old habits in thinking, the automatic repetitions of psychic impressions, etc., reminders are in order.)

Take sight for instance. How does one see? First, he must arrest or register waves and frequencies of light. Through the instrumentality of the eyes these stimuli are transferred to the nerves and are transmitted as electric impulses to neurons in the brain. There consciousness in, through, and by reason of the psychic nature (and in close contact with those configured energy systems we call brain cells) transforms these electric impulses into images, pictures, etc. The sense faculties which transform frequencies, impulses, etc., into images, reside in the psychic nature. Now, here are two questions and answers. Can the psyche arrest or register frequencies without the instrumentality of eyes, nerves, brain cells, etc.? Yes, it can and does. Then, if it can and does, why do we not know it? Because of a semantic blockage. The psyche has a deep-seated impression that without the eyes it cannot see. Once this belief, impression, is eradicated it sees. We label this semantic blockage "the line of demarcation," the eradication of this semantic blockage is that which we label the First Crossing.

After the separation of the psyche from the 'physical body', which the aristotelians call death, the memory of seeing is quite keen. This memory stirs the effort to see (and I mean great, desperate effort) and most of those who "pass out" begin to see, and then having found out that they can see, rapidly develop functional facility. These are the ones who make the First Crossing after 'death'. They remove or overcome the blockage that separates the objective manifold of values from this world as a frequency world. It is the natural order scheme that the First Crossing be made before 'death'. Those who make it after 'death' will have to learn to do it before 'death' in the next earth life in order to fulfill the whole of "the law and the prophets." When we do it often enough after each 'death' we will establish an impression in the consciousness strong enough to retain it upon return to earth life. But those who do make the First Crossing function in this world as an energy world.

What is it like to consciously function in the energy world? First, it is not by abandonment of ability to function in the five 'physical' senses. There are those who have a tendency to repudiate all that belongs to the five 'physical' senses. That attitude brought the peoples of India to more squalor and poverty per square inch than in any other country on the planet. That error must not overtake us here. When one begins to glimpse the energy world and consciously function in it he considers that to be the reality. He then considers everything registered through the five 'physical' senses as illusion, as maya, as nothing, to be abandoned. This first impulse is overcome by remembering the natural order process and that each phase of development at its proper place or point in the whole cycle is as important as any other point, etc. The revolving wheel as a whole is remembered, and this precludes comparing one point with another point. But what is it like to function in this world as an energy world without the five 'physical' senses? To one in a relatively higher state of consciousness it appears as a world of Light, a world of octaves upon octaves of Light-energy frequencies, configurating forms of energy, etc. To consciously function in that world is at first so beautiful that it produces pain and anguish requiring a gradual assuagement in order to withstand the intensity of its blinding brilliancy. At first one cries out with pain as the sharp light strikes the sense registry of the psyche. He quickly closes the door to the intensity. He thinks that it never will be possible to withstand such Light. But little by little he does become adjusted and conditioned to not only withstanding it but to functioning in it with ease.

This is the experience of the relatively higher states. Below this level and after the First Crossing, the Light is not so brilliant. One functions just like he did in his 'physical' senses, except every 'thing' is so much more colorful. The clearness of colors becomes the most striking feature. The colors of every 'thing' and around every 'thing' seem alive. There are many more wonderful experiences, but the effort put forth must be on accomplishing the grade, not in entertainment about what it is like. Real happiness, happiness without alloy, characterizes the First Crossing. It is not the ananda, the felicity of a higher state, but just good plain bubbling-over vivacious happiness. This alone is worth all the effort to make the First Crossing.

LESSON 6

SEMANTICS — PART ONE

Pertinent to this course of lessons is the subject called semantics, the anglicized version of the Greek word *semantikos*, “significant meaning; that science dealing with the relations between symbols (‘signs’) and what they refer to, and with human behavior in reaction to symbols, including unconscious attitudes, influences of social institutions, and epistemological and linguistic assumptions, and having as an objective the systematization of the language of science and the unification of knowledge. Also called signification.”

If the instruction as given in the School of the Natural Order could with propriety be classified as metaphysical, then the study of semantics would not be considered relevant. In fact, the study of semantics would utterly destroy the very foundation upon which metaphysical doctrines have a seeming validity, namely, this world evaluated as a static physical reality.

In olden times, when teachings pertaining to the truth about reality were given in symbolical representations, a veil was portrayed—the Veil of Isis—which separated the uninitiated from the “Temple of Truth.” One by one, aspirants were admonished to lift the veil “if thou would’st enter the sacred precincts of Learning.” In these contemporary modern times we would describe this ‘veil’ as a semantic blockage. Through or by reason of understanding this semantic blockage we “lift the veil,” that is, dispel the blockage and enter clear perception of this world as a marvelous and dynamic realm of beauty. In my estimation, the real or clear seeing of this world called cosmos is more immediately effected by the study of semantics than by continuing or perpetuating verbalistic habits which intensify the blockage, or worse, create some form of escape mechanisms in delusional evaluations.

Let us theorize that we have made the First Crossing. Now let us be sure that we have done all that can be done in “lifting the veil” before “entering the Hall of Learning,” for at this point we stand on the threshold of cosmos.

The first and more obvious reason why we study semantics is in order that we may learn to properly evaluate the method or means of communication, that is, language. As you well know, language, signs, symbols, etc., are the only means of communication available to us while we are in or confined to the objective state. One can only communicate his understanding, perception, etc., to another through the spoken or written word, sign, or symbol. We are not as yet developed to that point whereby we can communicate by mental telepathy, so of necessity we use language with which to communicate one with another.

In the study of semantics we analyze the language used in order that we may ascertain whether words employed actually serve the purpose intended, or whether without full apprehension or understanding we are employing words which confuse, belie, and befog that which we wish to communicate. It is a dumbfounding fact that through the study of semantics we will find that in the majority of cases we are using words that confuse understanding rather than clarify it.

Before we get into description of subtle and recondite philosophical problems, descriptions of structure, function, etc., let us straighten ourselves out respecting language so that words employed will aid understanding instead of creating difficulties, hurdles, blockages, etc. In its limited sense this represents the purpose of a study of semantics; in its larger sense the structure of a language becomes an accurate representation of the states in expanding Self-awareness. Therefore, where the structure of language used is not an exact or an accurate representation of the structure of reality, language confuses and befuddles. We erect a language tower, a Tower of Babel, where everybody is babbling and no one understands what anybody else is talking about. All you have to do is tune in on the United Nations discussions as an illustration of what I am saying. One individual can get up and shout "democracy" and he means totalitarian domination; another can shout "democracy" and he means fence-building behind political scenes; another can shout "democracy" and he means that every individual has his individual opinions and 'life' and must be free in them and free to express his suffrage in choosing representatives at the seat of government. So when this word *democracy* is shouted, who understands what is meant? With this and many other words, you will get the idea of the Tower of Babel that has been erected, where everybody is talking and nobody knows what the other fellow is talking about.

Not to understand and use semantics is frightful in its tragic consequences, for those who clearly understand semantics look upon the present (1951) situation in the United States and the world situation, the far-eastern and other problems as being headed for catastrophe. This is because our policy makers have found no referent for one word—*communism*.

I cannot give you a referent for this word. Do you know what meaning, significance, etc., the word communism symbolizes or represents? The meaning resides in the context of situation, the rapport of frequencies at a given moment. When you are in perfect rapport with another, the meaning of words used resides in the frequencies in a consciousness held in common at that moment. So, words symbolize meaning in the context of situation at a given moment. When the context of situation changes, the words used in that particular context no longer symbolize the same meaning.

We use words to symbolize a great variety of meanings. For instance, in the English language we have one word, love, which must serve a wide range of meanings. In the Greek language there are five words for our one word *love*. The

ancient Greeks used five words to represent five states of consciousness, different combinations in context of frequencies. We make that one word stretch over a wide range of states, from biological attraction to the highest esthetic union of minds, and the union of frequencies beyond the mental into the supramental worlds.

But I started out on the word *communism* to illustrate that our study of semantics is not just academic, and also to show what is meant when we cannot establish the referent for a word. If we would search diligently enough I believe we would find that word *communism* represents some such referent as, "all herd and no shepherd." So far as I know such a referent cannot be found in nature; that is, it cannot be found in the natural order process. We cannot find anywhere in life-facts an actual referent for the word *communism*. Do not think for a moment that in Russia they have any such referent for the word. "Absolute state capitalism," or "absolute control of capital by a few individuals" would more accurately describe the situation. This is certainly not "all herd and no shepherd." It seems that the word *communism* is used by different individuals for various purposes, and not to symbolize a definite context of situation, referent, or meaning. This would be funny if it were not fraught with such terrible consequences. So, to show that the study of semantics is not solely academic, and to highlight that the lack of understanding of it is tragic in the extreme and is running us into greater tragedy, let us take a good look at the way those in control in Russia are using this word *communism*.

There is a clever group of men in the Kremlin who have sensed that there is a terrific ground swell of a world in revolution, where in various parts of the earth peoples are trying to throw off those who would hold them down and exploit them; whether these exploiters are of their own or a foreign race, it makes no difference. There does seem to be a terrific worldwide upward surge for individual and national freedom and independence. This gang in the Kremlin has been clever enough to identify the word *communism* with that quenchless urge, not only in the minds of their own people but elsewhere around the world. To understand this, consider the Russia of 1917, and more recently Indonesia, Indo-China, and China. Then turn back the pages of your history books and reread the development of our great country, when Patrick Henry stood up in the House of Burgesses in Virginia and shouted, "Give me liberty or give me death!" This was indeed a mighty urge to independence and freedom from oppression! Endow these other peoples in the world with just such an upward urge for freedom as we went through in 1776—an undying urge for freedom, a throwing off the shackles of domination. This gang in the Kremlin, whatever were their intentions at the beginning of 1917, has in more recent times identified the word "*communism*" with the struggle for freedom in order to extend their power and control throughout the world.

Nowhere does this upsurge for freedom represent a meaning of "all herd and no shepherd." Then why has this gang tagged that force with the label *communism*? It is in order that the western world would fight the word, thus placing us in the position of fighting the world revolution for freedom, while they develop their world-

dominating, imperialistic designs, controls, etc., by propagandizing these masses of peoples into believing that they are for them. No more clever yet diabolical, Machiavellian plot could be hatched in hell! To use a people's deep urge for freedom as a means for enslavement of those very peoples, to further lust for power, to use such means as a policy of diplomacy, beggars description! And how about those in our own country who will use the same ways, means, and methods for gaining political office and power? (The above was given in our classroom at the headquarters of our School of the Natural Order on November 12, 1950. In *Look* magazine, January 16, 1951, an article by Justice William O. Douglas was published expressing similar views.)

Let us turn to the U.S.A. and keep this one word, *communism*, in mind. We are fighting *communism*, but we also have identified the word *communism* with a world revolution. So in the estimation of others throughout the world we are placed in the position of fighting the world revolution, but we think we are fighting something called *communism*. Let me further illustrate this. The gang in the Kremlin is like a toreador in an arena who waves a red flag labeled *communism*. We, like many others in the world, represent the bull. Like the bull, we charge the red flag, while the toreador deftly pivots aside. Finally the bull is worn out and slain and the mighty toreador takes the emoluments. This study in a signal reaction to symbols (words) is anything but academic. In this case we have not been able to separate the word *communism*, from the 'thing'—an upward surging cry for freedom. We are heading into a worldwide catastrophe because we have identified a word with the 'thing'. We are like the bull charging a red rag. (Why not stop fighting the world revolution, get ready and go after the toreador?)

How did we get this way? Is it not due to the babble of tongues? What has propaganda in advertising, in lust for power, in politics, etc., done to us? What do words, as used today, signify? What meaning is represented by the admonition "Let your conversation be yea, yea, and nay, nay, for everything else cometh from evil"? Who knows what anybody else is talking about? I have brought your attention to the words *democracy* and *communism* in endeavoring to illustrate the consequences of dealing only with words without inquiring into what words symbolize. The habit of reacting to a word grows on one until he becomes unable to comprehend meaning or even entertain, consider, etc., the vital significances respecting life-facts. This reaction to words is called signal reaction, which represents an animal characteristic. Mind (man) is supposed to have expanded consciousness above or beyond this level. In our searching for understanding we must constantly look for meaning, keeping in mind that words, if valid, can only stand for, represent, or symbolize meaning. For this reason we have incorporated the study of semantics into the curriculum of the School of the Natural Order.

With the aid of our camera chart on page 58 used in our School of the Natural Order as a structural differential, we will describe the orders in the abstracting process. (Note: In our teachings I have used the basic idea contained in this chart since 1910. See Alfred Korzybski's book *Science and Sanity* for his use of the structural

differential to describe orders of abstraction.) The dynamic configuration, the real form of that which we label tree (as shown on our chart) symbolizes or represents the whole manifest energy world. The multiplicity of little checks in the diagrammed figure represent the many wavelengths and frequencies characterizing the energy world or any differentiated field thereof. It also represents that from which we receive stimuli through the eyes, the ears, the nose, the tongue, touch, etc. At our present level of development or relative to the objective manifold of values, there is no other way whereby we can function except through stimuli received.

Let us take sight as an illustration of all sense functioning. Waves and photons of light (vibrations) impinge on the rods and cones in the eye which communicate them as impulses to the neurons governing the function of seeing. Out of these stimuli a picture is recorded or made on the lens, the picture is then communicated over the nerves (like a telegraph wire with electrical impulses flowing over it), and consciousness in contact with the neurons of the brain converts these impulses into phenomenal (mental) representations. It is the same with sound, touch, smell, etc.

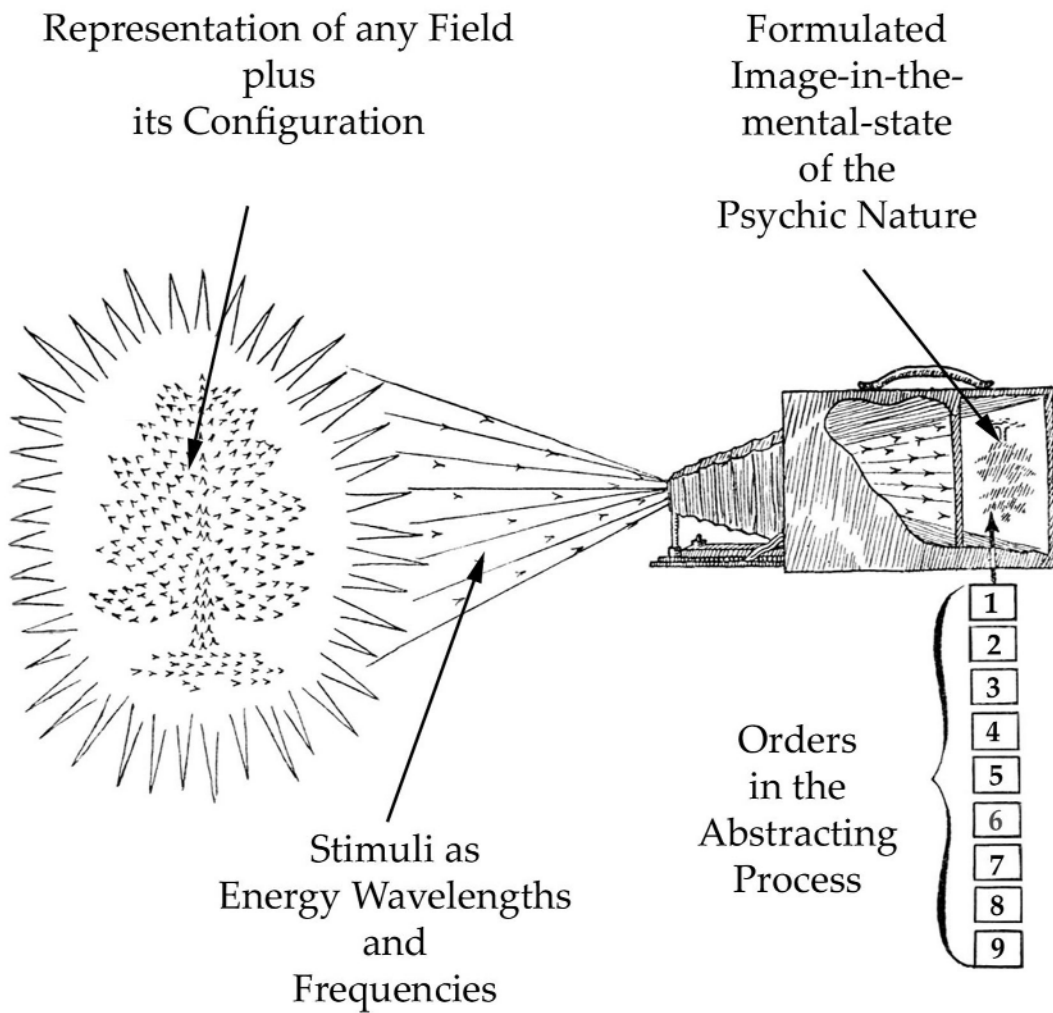
Let us return to the word *stimuli*. Stimuli, as used here, are always in the form of light-energy waves and frequencies, and the dynamic configuration of the tree—or any given ‘object’—represents that from which we receive light-energy waves and frequencies. The lines from the radiance or field to the camera represent those waves and frequencies we register and utilize in the formulation of pictures, images, etc., whether on the lens, the retina, in the brain neurons, or in the consciousness. It makes no difference to the point being considered which of these instrumentalities may be employed or involved, as it is the light-energy waves and frequencies registered or stimuli received from which we formulate pictures or images.

However, the pictures are always in the consciousness of the individual receiving stimuli. They are never ‘out there’. What is ‘out there’? Nothing! Cosmos, a vast energy world system of configured energy is called ‘out there’. Every ‘thing’ represents a configuration of units of energy. In reality this energy world is not ‘out there’. For each of us being a center of consciousness in that which we label the Logos, the energy world and its configurations exist as representation of our unified state of consciousness. When one fully realizes that the Power-with-which-he-is-conscious is not his own separate Power, but is one indivisible Power (which we call the Logos), then out of full awareness and understanding he will say, “This vast energy world and the configurations thereof exist by reason of my Self-knowing, Self-awareness.” But we, respectively, not having attained to such an expansive state, or within the confines of our limitations, can compensate for our lack by creating mental constructs as helps, aids, etc., to our ongoing.

Relative to the state of conceiving this energy world as ‘out there’, as objective to self—the conceiver—the abstracting process as given in general semantics proffers cogency. But there is another more valid use of the camera chart which I shall presently set up. For now, let me say that each individual represents a center of

DIAGRAMMED REPRESENTATION OF THE ABSTRACTING PROCESS

1. The lens of the camera represents the eyes.
2. The plate or film represents a given individual consciousness focused in the psychic nature.
3. The camera represents the individual as an organism-as-a-whole.



consciousness integrated in this energy world. Repeatedly say to yourself, “This energy world is not something separate from me; my consciousness operates in it as my body. I am learning how to function in it and eventually I will control it, because it is the substance out of which my bodies are built.” The formulation of pictures or images from stimuli received, frequencies registered, is the first order of abstraction. The pictures look as though they are ‘out there’; that is, they appear substantive. Then out of certain characteristics exhibited by the ‘thing’ or ‘object’ appearing ‘out there’, we abstract (which means to draw from) for the second time and devise a label—like a tag—and name it. The label, word, name, etc., given (the second order of abstraction) becomes the basis for extensions of the abstracting process with additional labels for each step or order in the process. We call the names, the naming process, the verbalistic level.

The most important point to remember and one you must thoroughly drill into consciousness is that the second order of abstraction is never the first order of abstraction; that is, the word is never the ‘thing’. The word is never that spoken about. A word can never be anything except a symbol. That is its function. For illustration, let us say the ‘thing’, is a worldwide urge for freedom, then let us label this communism. This word is never that ‘thing’. We must learn to differentiate between these two levels, and never identify the word with the ‘thing’. Again, the ‘body’ is described as a configuration of units of energy; the word ‘*body*’ is the label we give to it. The ‘body’ is never this configuration of units of energy. Keep the word in its place, on its level. One who has studied semantics will place every word in its category. He will consciously differentiate between that which is symbolized and the symbol used to represent it for the purpose of communication.

LESSON 7

SUGGESTIONS FOR THE STUDY OF CRYSTALLOIDAL TECTONICS

From a technological point of view this subject should be approached from groundwork in the study of crystallography. From an ontological point of view groundwork in crystallography would be even more rewarding and illuminating for the student. Through those studies he would learn the invariant exactness of degrees of angle formation relative to each element, the geometric rhythmical factors revealed, etc., and that teleological determinations respecting the universe can be empirically established. Even if one cared nothing about empirical satisfactions he could, through the study of crystallography, crystalloidal tectonics, and allied subjects (mathematics, geometry, physics, etc.), reach inexpressible pleasure in perceiving the rhythmic dance of nature's formative forces in their geometrical patternings. Plato did not idly say "God geometrizes," for he based his insistence on studying music and mathematics upon that fact, and that study was to be evaluated only as a means to come to that realization. (What a terrible loss Occidental civilization suffered when the doctrines of Aristotle were given preference to the teachings of Plato!)

Today, 2,200 years or so after Plato, we are returning to the fundamentals from which he taught, and in this subject of crystalloidal tectonics we have one of the many avenues of approach which he advocated. Crystalloidal conformations, therefore, would not only reveal how telekinesis is governed by the electromagnetic fields, but would prognosticate the exact course of development for each of the seven rays on the ascending phase of the Great Cycle. A start in this research has already been made by using the crystalloidal conformations of the colloidal content of human blood as a basis for exact diagnostic purposes. If research is ever done on the subject in our School of the Natural Order, it may very well be that diakinesis could be developed into a dependable means of diagnosis. There is no doubt that diakinesis represents the negative aspect of crystalloidal tectonics and such could be developed into a specialized branch of mitotic science to be used as a substantiation or verification check system on graphs of registered malignant waves and frequencies in the psychic field.

In offering these suggestions for the study of crystalloidal tectonics it should be made plain that such investigations would have limited value if pursued for a purely academic or intellectual subservience. The investigators should be those who have progressed well past the First Crossing station on the path; then values accruing from the investigations would not only be greatly enhanced, but applications made on empirical grounds would obliterate the now existing semantic blockage (line of

demarcation) in the race psyche which separates the 'non-living world' from the living world. Common household knowledge, understanding, etc., of this universe as mighty, continuous or unbroken dynamic streams of conscious-living-light-energy-substances, their differentiated fields, configurations, etc., would effect such a transformation in human relationships that the great promise of the kingdom of heaven being brought to this earth would be accepted. Not only as a natural objective toward which to strive and work, but also as the single eventuation which gives meaning to "this thing called life." This significance brought into the race consciousness becomes so over-powering that all other objectives respecting life on earth would be effaced, and that which is necessary relative to each stage or phase of developing Self-awareness would be evaluated as means to an end and not as ends (objectives) in themselves.

This is not all, for within the frame of such a universally accepted manifold of values these other 'things' would be "added unto you," and in abundance. To evaluate the acquisition of 'things' as an end and objective represents a limiting and fatal view. To accept 'things' as a necessary yet transitory expediency in a natural order process is to extensionalize consciousness in true freedom or emancipation. These observations, conclusions, etc., would be inevitable as well as inescapable during the suggested study, investigation, etc., respecting crystalloidal tectonics as a phase in the cosmic process. This thought could be carried a step further by stating that, from the objective manifold of values or within that framework the study of crystalloidal tectonics represents an inquiry into the foundation of cosmology. From this angle of approach crystalloidal tectonics constitutes the basis of cosmology.

This phase also signalizes the true turning point in the Great Cycle of Cosmos—the end of the involutionary or descending arc and the beginning of the evolutionary or ascending arc. In terms of states of Logoic Self-awareness and their representations thereof, the crystalloidal state would be described as the peripheral boundary of its field (or of a given field) comparable to the expanding and contracting theory of the universe, as is held by some astrophysicists. In the philosophies of ancient India this is called the Mahamanvantara of Saguna Brahma as activated and supported by Nirguna Brahma. In our School of the Natural Order we consider this Great Cycle as the eternity; i.e., not as endless time in linearity, but as an eternally revolving wheel, a time-space or space-time continuum, in undifferentiated consciousness. We label it the dynamic cosmos, or just cosmos. That which we label the crystalloidal state, therefore, would represent an aspect of the whole dynamic time-space activity. (Let the beginner in this study note: not an activity in time-space or space-time and especially not an activity in time and space.) The eternity, the wheel, the cosmos (or any other label wherein the referent symbolizes, comprehends the entire cosmic process, from alpha to omega) is more precisely described as the unfolding of time into space and the infolding of space into time. This term unfolding should be regarded as a fourth-dimensional operation of a 'turning inside out', and in like manner the term infolding as a 'turning outside in'.

In the crystalloidal state, and from the structure-of-space point of view, motion or activity (time) inheres intrinsically in space—the space which we label crystalloid. If we should call the crystalloidal state the negative pole of cosmos, then the positive pole would be characterized by a time plenum in which space would be intrinsic. The rhythm of cosmos can now be perceived; i.e., the alternating beat—time into space, space into time. It can be perceived in one act of consciousness as the eternal now, or eternity, an ever-revolving wheel. It is identification with one particularized aspect of the wheel which makes this seem discouraging; for then one feels and/or thinks, “What’s the use! Do I have to eternally return through the eons?” The assurance is no, on the grounds that such evaluation is based on the maya (illusion) which does not exist to the consciousness perceiving the eternally revolving wheel. Withdraw from all identifications and this dynamic cosmos (as an eternally revolving wheel or as a ceaseless rhythm), a time-space, space-time continuum, will appear as the activity of Self-awareness. This, again, represents the time plenum.

A single crystalloid represents microcosmic manifest space; large aggregations of crystalloids represent macrocosmic manifest space. However, evident space—any given space as a tangible reflection of unmanifest space—of or in matter, assumes the form of a sphere having three coordinates or three dimensions. When this is equated with or described in terms of consciousness and its states, it must be considered as representation of finer or higher light-energy forces. If we place crystalloidal structures in cosmos—as representation in World Mother substances of Light Mother energy forces—and at the same times understand their spatial relationships, then the crystalloidal state represents only one of three coordinates of or in tangible space. I am well aware that on the mental level we can visualize a mental construct of a sphere ‘composed’ of crystalloids or a single crystalloid, but this cannot be done on the level of consciousness and its states. In life-facts no crystalloid can exist without the other two ‘legs’ (dimensions) of the space in which it is evaluated as one coordinate. So, energy as colloidal state, and light-energy in a state called ethereal substance represent the other two dimensions of a given manifest space in which the crystalloidal state represents one of the three dimensions. The crystalloid could be labeled the form-of-beauty which light-energy (ethereal substance or colloidal systems) assumes, and which we label tangible space. This also describes the configuring process or the configuration (space) from which we abstract to create the private phenomenal world.

In the orderly process of cosmos, crystalloids are converted or reconverted into energy as energy is converted into light. But if crystalloids disintegrate they pass out of cosmos into chaos. The first law of thermodynamics is operative in both cases, but in the latter, when crystalloids disintegrate in a devolutionary mode, that is, lose form and pass into chaos, the substances liberated are absorbed in an ocean of chaos—an ocean out of which cosmos emerged. So, chaos, “worlds without form and void and darkness upon the face of the deeps,” becomes the positive pole of cosmos. On first thought, the student might consider that chaos should be designated the negative pole of this dichotomy or polarity, but when he reflects that it is the negative—the

Mother—which brings forth, gives birth, etc., then chaos is seen as the positive pole, for it is chaos which energizes, feeds, fecundates, etc., cosmos.

As we watch this 'law' work in human affairs, world conditions, etc., we could use the term galvanizes, for chaos galvanizes creative effort into orderly actions and determinations. When an individual, a nation, a society, enters the devolutionary way and progresses on that path to the point where destruction is gaining the upper hand, chaos takes over and becomes the positive force of a new effort to restore or create order— getting back into cosmos. Yes indeed! Chaos represents the positive pole of cosmos, to which we are much indebted.

The first or early stages of progress on the path to Light and truth are characterized by a swinging between these two poles in an ever-widening spiral. The spiral of Self-development can be described as an ever upward or forward movement, but consciousness of one on the path widens as it ascends, and the swinging between the two poles becomes less and less. This is by reason of the influence of the neutral power or the function of balance. It is a most important as well as blessed provision inhering in the natural order of cosmos, for a swing to chaos on the part of one higher on the path—in an expanded state—would be catastrophic, like the angels being cast out of heaven. This reaching a state of balance on the higher rounds of the spiral of Self-development is also called the narrowing razor-edged path.

When one on the path passes from conceptual interest in these studies to conscious registry of frequencies (after the First Crossing) the effective significance of these considerations and the far reaching consequences in health, well-being, success or failure, peace, security, etc., becomes immediately experienced in himself and clearly perceived in others. This is an altogether too important point in the individualizing phase of that dynamic process we label cosmos to pass over briefly. So at the risk of repetition, please be indulgent while I describe more about this factor of conscious functioning in frequency registration.

You, as a treader on the path to conscious affiliation with the Blessed Immortals, of necessity must break into conscious registry of wavelengths and frequencies by which you are motivated instead of being unconscious of everything you register and by which you are controlled. This does not at first appear as an expansion of consciousness to a higher level. It seems like just plain common sense, for who wants to be controlled through countless years by unknown influences! Say over and over again to yourself, "I am either controlled by forces in the form of waves and frequencies which are registered on or by my psychic nature, or I control myself through becoming conscious of these forces and choosing those which I allow to register." Simply check on yourself. Are you conscious of that registry? To be conscious of the registry of the frequencies by which you are motivated is to make the First Crossing. So remember, frequencies which you now register and of which you are unconscious control you; frequencies which you allow to register and of which you are conscious, you can control.

Frequencies unconsciously registered pour in upon you every day and night from your race-psyche rapports, family rapports, your love or hate rapports, etc. (Hate is only the negative form of that frequency we call love; love is the positive phase.) If you hate anyone or any 'thing' you are en rapport on the negative side. If you love any 'thing' or anyone, you are en rapport on the positive 'side' of your psyche. All your rapports are conscious or unconscious, and you have no idea how extensive they are. They go back into the elemental world (the world of nature's formative forces), the World Mother, out of which you have built the configuration with which you function. And thousands of experiences you cannot remember still create rapports in your members beneath the level of cortical consciousness. All of these unconscious rapports are influencing you, motivating you, and determining the quality of your thoughts, your desires, your feelings, etc., ad infinitum. This can be described as the past rolled up into that which we call the present—our cultural past which our personality pattern epitomizes.

On our diagrams of mental constructs we used to laminate the levels like a layer cake and call one division physical, the next division emotional, the third division mental, and the top, spiritual. We do not do that any more for it is wholly obsolete; in fact, it was very erroneous. It was not only erroneous, but it was detrimental to true understanding and functioning. We now know that the word *physical* has no referent. It is just a noise. It does not symbolize, stand for, or represent a meaning. We find that we are all, without exception, functioning in the psychic world. Do not get a semantic blockage about that word *psychic*, it is from the Greek, meaning soul. It means (on its level) consciousness functioning in rapport with the World Mother whose substances the True Self of each of us has utilized in configuring the vehicles in which we now function. This statement will hold true with one exception: those very few who can function in the vesture of Light, the Solar Robe, the substance of which pertains to the Light Mother.

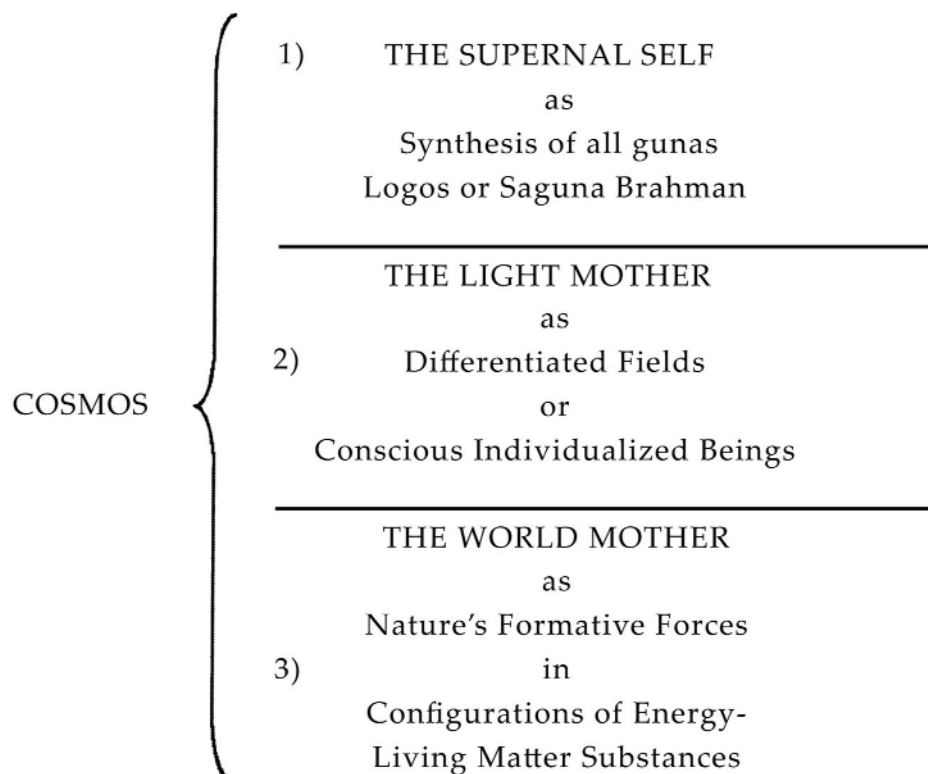
All energy configures into forms—atoms, molecules, colloids, crystalloids, cells, etc. That energy in its total planetary ensemble is labeled the World Mother. The World Mother is the substance with which the central Power-to-be-conscious clothes itself and functions on the levels determined by the gunas of the energy substances incorporated in the configurations. To put it rather crudely, the World Mother is the substance that serves as the material with which the clothing is made or manufactured. We, respectively, do the manufacturing according to the quality (guna) of the frequencies entertained. For one to cross that line and consciously function in frequencies registered is to come to life (the quickening) in the womb of the World Mother, there soon to complete the embryonic phase of Self-development (the lunar phase of the cycle) when that World Mother gives him birth. One by one eventually we are born of the World Mother, at what is called the Second Crossing, into the Light spheres.

This glimpse of the background of the telestic period in the individualizing phase of cosmos will not only lend clarification to this subject matter and to much which is

yet to be described, but was necessary here to point up how misleading was the older method laminating the levels into physical, emotional, mental, etc. When the key point is grasped—that the label *physical* was given to the state of identification with an image appearing substantive—the error of making a mental construct by laminating the levels will be seen. And if the image exists only in consciousness functioning in a psychic nature, then with the exception of those who can function ‘above’, ‘beyond’, or ‘outside’ of the psychic nature we all can appropriately be called psychics.

What we now have to do is to connect and correlate the foregoing (especially suggestions for the study of crystalloidal tectonics), with that cosmic process we label cosmos. First, let it be stated that students of the School of the Natural Order who wish to comprehend the fuller, deeper, and richer significance of the truth about reality (which this instruction represents) must let themselves go, swing out wide beyond the narrow confines of personally associating the instruction with their present state. If one can lose himself in interest, contemplation, awareness, etc., of that which is described—cosmos—he will find the Self, and the reward in finding Self is indescribably greater than any interest, even the fascinating interest in the cosmic process. He who forgets himself in a hungering desire to know the truth becomes free!

To effect this correlation let us get the three ‘highest’ or most all-inclusive states of cosmos in mind. (In a mental construct for this word *states* we can also substitute the labels divisions, sections, levels, triads, etc.) The outline arrangement here given may be of some assistance:



The lowest aspect of the World Mother division or state as here given is represented by crystalloidal patterns or forms in the shape of snowflakes, frost patterns on a windowpane, geometrical models which all liquids assume when crystallizing, cellular structures, plant and flower designs, the multiplicity of forms portrayed by creatures of the oceans, the bodies of animals, the figures of men and women, etc., a world of forms. But the World Mother is 'hidden behind' the phenomenal image of these forms. There is a Form 'behind' the form as seen, touched, etc., by sense. The phenomenal form is an image in the psychic nature which we, generally, identify with the Form. After the First Crossing one sees the real Form of every 'thing', a world of radiant beauty. This world of radiantly beautiful Forms represents the outer garment of the Logos, a garment supplied by the World Mother. It is called Tao in the Orient. Artists of every country and age strive to suggest, bring into expression, portray, etc., this beauty which they feel and recollect; for the true artist brings the remembrance with him into earth-life.

The aristotelian earthlings never suspect this radiantly beautiful world which lies so close, in which they really function and by which they are clothed! An invisible veil envelops the psyche of these earthlings which prevents or retards the quickening. We say they are "asleep" or laboring under a semantic blockage from which they must awaken before the world of the wondrous around them can be seen and otherwise experienced. These beautiful Forms, this radiant world, this outer garment of our Lord, would not be possible if it were not for the overlooked and little understood crystalloid. It is the understanding of that state of the World Mother we describe in terms of crystalloidal tectorialities which represents the entrance into the gnosis. These difficult to express thoughts were in mind when suggestions for the study of crystalloidal tectonics were formulated into a mental construct. To me it is wholly inadequate as I prefer to sing from the heart with Hermes:

"Let every nature of the World receive the
utterance of my hymn!

Open thou Earth! Let every bolt of the Abyss
be drawn for me. Stir not, ye Trees!

I am about to hymn creation's Lord, both All and One.

Ye Heavens open, and ye Winds stay still; [and] let
God's deathless Sphere receive my word!

For I will sing the praise of Him who founded all,
who fixed the Earth, and hung up Heaven, and gave
command that ocean should afford sweet water [to the
earth], to both those parts that are inhabited and those
that are not, for the support and use of every man; who
made the Fire to shine for gods and men for every act.

Let us together all give praise to Him, sublime above
the Heavens, of every nature Lord!

'Tis He who is the Eye of Mind; may he accept the
praise of these my Powers!

Ye Powers that are within me, hymn the One and All;
sing with my Will, Powers all that are within me!

O Blessed gnosis, by thee illumined, hymning through thee
the Light that Mind alone can see, I joy in Joy of Mind."

—Hymn to the Gnosis

GLOSSARY

Tectonics: Architectural designs conforming to a teleos rhythm
(nature's own perfect time-beat).

Tectorialities: Pertaining to the esthetic lacey-like designs in covering materials,
substances, etc.

Telekinesis: Intrinsically or inherently motivated actions, activities, etc.

Diakinesis: A dual action; a split into two equal divisions of any force.

LESSON 8

COLLOIDAL DYNAMICS

You have no doubt seen motion pictures where first a very large and comprehensive scene is projected, then the camera narrows its focus to a certain geographical point, like a town or city, then with the picture sequence, you travel down a certain street to one particular house. With that magic of photography you enter the house and one room of the house, and the occupants of that room are then portrayed.

Mentally let us do something like the camera so effectively did for us. First, the comprehensive scene—that aspect of cosmos called Light spheres of this, our own galaxy, in the vast expanse of galaxies. Focus down to this solar system as a field or sphere—a unit of electromagnetic forces—with planets and satellites following or governed by electromagnetic lines of force of the field. (You know, of course, that it is the electromagnetic lines of force of the solar sphere that hold planets in their courses—not a pull and push or equalization of gravitational forces.) Now focus down again to this planet as a configuration of units of energy substances pertaining to the solar field. This planet, earth, the third in position from the sun, would be represented by the town or city in our camera analogy. But before we journey down a particular street, let us make this configuration of solar forces inclusive of every thing found in it or on it. This means everything below and including nature's formative forces to you and me and beyond us to representations of finer substances. In other words, let us learn to think of this planet entire, an organism-as-a-whole, with man as that functional organic part in which Self-awareness is becoming conscious. Before the advent of man, the Being, Logos, was instinctively aware of Itself in animal state, hence the seeming contradiction in terms—"Self-awareness becoming conscious."

The particular street down which we now travel is one of seven light rays from the Light spheres of the galaxy, or from Aditi, the Light Mother. On this street we pass many houses before we come to the one we are to enter for this discourse. These 'houses' or dwellings are refractions of our light ray and combinations of these refracted streams. Before we attempt a description of the blendings of the refracted ray we are on, we would do well to start with the seven major divisions (like the seven major colors of the spectrum). So, let us say our street has only seven dwellings. We visited the last one on the street with our discourse on crystalloidal tectonics, so this trip we will stop at the next to the last, and we find the sign out in front—Colloidal Dynamics.

Having located the house, let us enter. But before meeting the occupants of the rooms let us pay our respects to the landlady—the World Mother. It is she who

supplies all the material for the building of this and other houses, furnishes the rooms, maintains the upkeep and repairs, nurses the babies, raises the children and finally sees them leave for the big city where they take up higher education and find their respective places in the worlds' work. (Note: the apostrophe here is placed after the "s" in worlds' to indicate the range of frequencies, forces, levels, etc., upon which and with which the graduate workers operate.) But she is a terrible abused, neglected, and outraged landlady by many of her children! Sometimes this becomes a very serious problem ... but that is another story.

One room of the house we have entered and we will now meet the occupants. We will have to meet the room as well as those occupying the room or our strained analogy will break down—as analogies usually do. The room represents colloidal structures of all biota and, of course, those occupying the room would be 'physical bodies' of plant, animal, and man. So, with the dropping of the camera journey analogy, we now address ourselves to the colloidal content—as distinct from the crystalloidal—of those representations of the World Mother classified and labeled biota.

The differentiating sequence—natural order—of one light ray to colloidal structures of living matter (protoplasm—cytoplasm in cellular organisms) in the configurating process of biota places the study of colloids within cosmology or the description of an aspect of cosmos. Each detail of the differentiating process will be described in due course, but this lesson is concerned with the truly wonderful subject—colloidal dynamics.

The colloidal world constitutes the missing link in natural sciences between the so-called dead world of things and objects and the living world. It represents a world in its own right. It is the neglected connection between things and objects and the living world of feeling and thinking (the connecting link between the chemical processes of body functions and the psychological) with a reversal of the generally accepted roles. That is, it is the responsiveness of the surface tensions of the colloidal field to electromagnetic waves and frequencies which determines chemical functions. When these electromagnetic forces of the human psyche are described in terms of qualities (gunas) and how these psychological (psychic) forces of the race play over the responsive surface of colloidal structures in a given organism, we shall then see how body chemistry is determined.

The understanding of this subject will clear up a long list of unanswered questions. For instance, why does the same food prepared in the same way at the same time and eaten by two or more persons at a common table affect those persons differently? Why does the same dosage of medicine given to two patients for the same ailment react upon them differently? Why does one man, brought up in the same way as another, become a great success and the other a failure? Why does the psychological state of a cook affect the food prepared? And why is one eating the food affected by the state of mind of the cook, and another is not? Why is one prone

to accidents and why is another immune thereto? What creates viruses? Why is it, after a race-psyche upheaval—elections, general strikes, wars, etc.—there follow a number of new kinds of diseases, etc.? If through understanding of the colloidal world and how its functions are motivated we can answer these questions (and many more, for we could go on and on with proposing them)—is it not a most important inquiry? I am of the opinion that completely satisfactory answers can be given, and a new realm of research opened by accepted scientific methods of investigation, provided those who control commercialized monopoly in therapeutic practice will allow it. However, there are departments in biotic configurations other than therapeutic practice on the human level into which we can inquire. Treatment of the soil that produces our food represents one of these departments. But before we get to this and other applications of the yet-to-be new science of colloidal dynamics, there are some generalized observations which must be made on the subject.

If the colloidal world and its functions are of such overwhelming importance, why has it not been discovered, recognized, and investigated long ago? The answer is aristotelianism, our old semantic blockage. When the consciousness of an individual is so completely identified with the formulated image in his psychic nature that appears substantive and he operates under the values given thereto, any subject which does not fit into his frame or manifold of values is labeled ‘peculiar’, ‘mystical’, ‘metaphysical’, etc. Such a one does not realize that the most mystical or metaphysical (without single quotes) of all possible subjects, positions, situations, etc., is his very state of identification and fixation therein. My! my! What reactions from values given to a label won’t do to a man, a group, or a race! (Overcoming this barrier is what we call the First Crossing.)

It would not be entirely correct to infer from this that the colloidal world is unknown, although its importance has remained unrecognized. In 1833, Thomas Graham, a British chemist, directed the scientists’ attention to it. It was he who devised a method for the separation of liquids into two bodies according to their rates of diffusibility. He called his method dialysis, and labeled the two bodies colloids and crystalloids. The term *colloid* is taken from the Greek word for glue. In a paper read before the British Chemical Society, Graham called the colloidal state of matter “the world of neglected dimensions.” So, of course, for one hundred years chemists have worked with colloids, improving dialysis, formulating compounds, etc. But not until 1933 was the colloidal structure of organisms equated with non-chemical functional systems. Attention was called to this colloidal behavior by Alfred Korzybski and given in his work, *Science and Sanity*. Still, the greater significance of the colloidal world as a definite bond between the energy world and crystalloidal configurations remained unrecognized. (In fact, some fantastic ‘systems’ accrued from Korzybski’s work, for instance, the engram system given as Dianetics.) The importance attached to this bond between the living and non-living levels—or between the World Mother and her psychological motivations (as determinants) and phenomenal department—can best be understood by focusing attention upon the psychic nature of a given individual. Keep in mind that this can be a two-way street, for if the psychic nature

becomes negative to psychological forces in the race consciousness, then the determinants reside in the collective consciousness or race psyche. It depends upon polarization of the psychic nature of a given individual at a specified time which way it works. In either case the bond between and the importance given thereto remain valid.

In focusing attention upon the psychic nature, the most salient factor relative to the thought here raised is that it functions by reflection as well as by reflexive action. These two—reflection and reflexive action—are so intertwined that they appear to be one function. Out of a confusion of such involvements I give two illustrations, one for each type of action:

Suggestion—whether in the form of sales talks, suggestive-therapeutics, hypnotism, imitation (as in animals, younger souls, and children), emulation, etc., represents a reflectionaction on the part of the psychic nature. Whereas a built-up tension in the psyche—generally due to repressed emotional forces, urges, etc., — finding a substituted or compensatory outlet, goat, alibi, etc., represents a reflexive action. (The extent, range, variety of ways, etc., it will do this or seek to do it, represents another bewilderment within an enigma.) A value given and reaction of quality in the value upon the psychic nature also represents reflexive action, but this is included in the “variety of ways” of compensatory outlet.

Note: It is the gunas or qualities in the configuration and the psyche which represent the cause for the reaction. The cortical or thinking function has for so long cultivated the habit of identifying the reaction to the value given that unconscious assumptions are developed that it is the value which is responsible for the reaction in a given instance, whereas it was the quality. This is made clear by remembering the many times that you have been made ill, received a solar knockout blow, pain in the heart, etc., by simply being in an adverse or inharmonious psychic environment, context of situation, rapport from some unknown source, etc., wherein your conscious mind, the cortex, gave no value, and was even blissfully ignorant of anything out of line, filled with opposite ideas, etc., yet you became affected by the unconscious frequency registration. It was the gunas—qualities—in your body (configuration) and/or psyche that reacted. So, it is the quality of the value that causes all reactions. We could shortcut this by saying that it is the quality-reaction and nothing else. Again let us exemplify: one can pretend being mad and give the seeming value accordingly, but the quality is absent—so there is no real reaction.

In analysis of the psychic nature of a given individual, if you can differentiate all the reflection actions in the reflexive actions, or all the reflexive actions involved in reflection actions “you are a better man than I, Gunga Din!” However, whether anyone can do this or not, our point remains unimpaired; namely—the psychic nature functions only by or as a looking glass, just as a pure crystal placed on variegated colors will reflect the color contiguous thereto. This opens a door that we

can only glance through in passing, an invitation for digression which we must decline.

There is the latitude, called free will, which an individual has, while constrained to function under the lunar sign, and he can by effort, determination, etc., elect that to which he will polarize. In its broadest sense he can remain oriented to the race psyche or he can orient to the gnosis (truth about reality, cosmos, the World Mother as nature, etc.) but he cannot do both. "Choose ye this day whom ye shall serve." Then after the choice is made, stop griping and bellyaching, for you haven't one gripe or bellyache coming.

If description of the *modus operandi* by which the looking-glass mode respecting the psychic nature is given it must be in terms of energy wave-frequencies and gunas characterizing any wavelength and frequency possible to the psychic nature. This statement applies whether waves and frequencies and their gunas are classified as endogenous or extraneous to the psychic nature. Keep in mind the great range of potential combinations in the seven major gunas or the three primaries. It is these waves, each with a definite frequency and characterized by a guna, which sweep over the surface area of the colloidal content of the configuration or what we call the physiological organism. The response of the colloids is only to electromagnetic forces, not chemical forces. The effect which this sweeping of the waves in and out of the psyche has upon the colloidal structure becomes weighted with meaning when we grasp how great is the area of the total surfaces of the colloids. We must understand how electromagnetic colloidal surface tensions are built up, the susceptibility of protoplasmic and cytoplasmic content of cells to guna impression, structural changes produced in the mitosis of the exteroceptive cells, how natural order mitosis is converted into meiosis, the etiological factors involved in the end-products of these few citations, etc. Obviously, we cannot enter into delineation of these most important and salient factors here, but this does present a new world for investigation, research, and experimentation. The very great area represented by the total surfaces of the colloids in a given configuration can be indicated.

I have permission given to me in person by Count Alfred Korzybski to quote from his book, *Science and Sanity* (first edition, 1933).

In our researches, let us follow the natural order and give a brief structural account of what we know, empirically, about the medium in which life is found; namely, about the colloids. The following few elementary particulars show the empirical importance of structure, and so are fundamental in the present work.

At present, physicians are usually too innocent of psychiatry, and psychiatrists, although they often complain about this innocence of their colleagues, seldom

if ever, themselves pay any attention to the colloidal structure of life; and their arguments about the 'body-mind' problem are still scientifically incomplete and unconvincing, though the 'body-mind' problem has been present with us for thousands of years. It is a very important semantic problem, and, as yet, not solved scientifically, although there is a simple solution of it to be found in the colloidal structure of life . . .

When we take a piece of some material and subdivide it into smaller pieces, we cannot carry on this process indefinitely. At some stage of this process the bits become so small that they cannot be seen with the most powerful microscope. At a further stage, we should reach a limit of the subdivision that the particles can undergo without losing their chemical character. Such a limit is called the molecule. The smallest particle visible in the microscope is still about one thousand times larger than the largest molecule. So we see that between the molecule and the smallest visible particle there is a wide range of sizes . . .

Materials which exhibit this special colloidal behavior are always in a very fine state of subdivision, so that the ratio of surface exposed to volume of material is very large. A sphere containing only ten cubic centimetres, if composed of fine particles 0.00000025 cm. in diameter, would have a total area of all the surfaces of the particles nearly equal to half an acre. It is easy to understand that under such structural conditions the surface forces become important and play a prominent role in colloidal behavior.

It would be of considerable interest if some mathematician would work out the total area represented by the combined surfaces of the colloidal content of the 'body' of say a 160-pound man. If the surfaces of all the colloids in ten cubic centimeters nearly equals one-half acre, how many acres (43,560 square feet per acre) would the surface areas of colloids contained in the body of a 160-pound man equal? If Count Alfred Korzybski did not have the reputation of being one of the outstanding mathematicians and scientists of his times, we would be inclined to question his figures on the total surface areas of the colloids in ten cubic centimeters. This does give us some idea of the extent of area exposed to the energy waves sweeping to and fro across the colloidal field of a given configuration of World Mother substances.

I am of the opinion that early in this new age some of the millions of dollars and effort now being spent on cancer research will be directed to study of the causes of

mitosis. On colloidal grounds, as the basis of approach to the problem, and with understanding of how quality (guna) is created in the emotional, feeling, thinking, waves pouring forth from human psyches, the disturbing, disrupting, malevolent, etc., effects produced on normal mitosis will at long last be recognized.

There is no doubt about it, malignancy in all its forms originates or is engendered in the psychic nature. This being an energy world characterized by energy waves, frequencies, gunas, fields, lines of force patterns, configurations, etc.—there can be no other source or causation. These are real, hard life-facts, and not in any way metaphysical! But the aristotelians have a most peculiar trait. Most of them will mentally admit these life-facts they will keep right on looking for, believing in, etc., ‘objective’ causes for malignancy and other ailments, and they will do this out of fear of being suspected of becoming “metaphysical.” The most metaphysical, in fact, the only metaphysical state possible to describe is their own—identified with images in their collective psychological consciousness appearing substantive and in which the psychological consciousness of each one is participating, involved, integrated, etc.

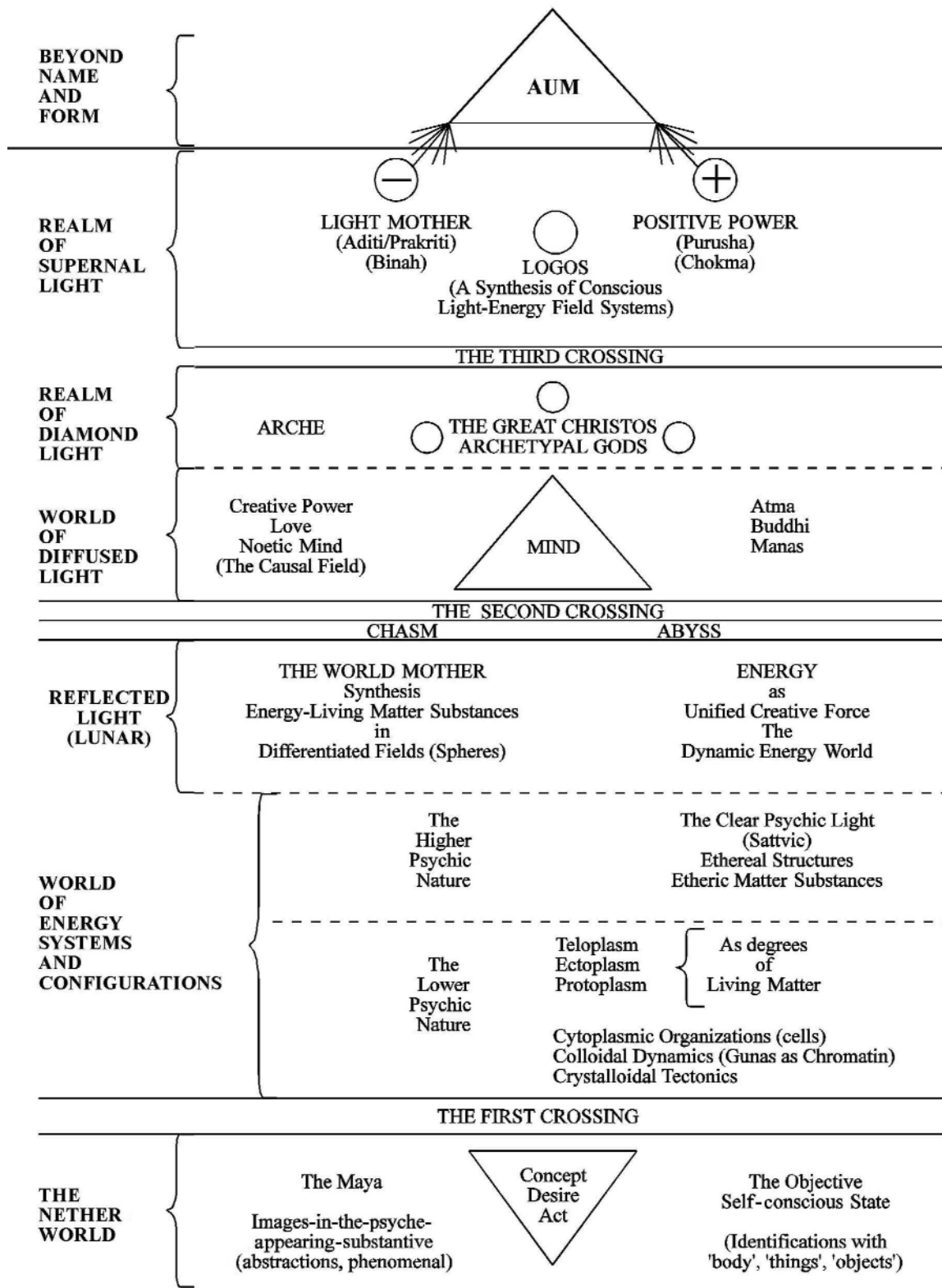
After the First Crossing, when one becomes awakened to this world as it really is—a most dynamic process of energy forces—the very basis for metaphysics or any ‘thing’ physical or metaphysical has forever disappeared along with all the other dream pictures. We say to the students in the School of the Natural Order: “Wake up from your metaphysical dreams and become alive to real dynamic life-facts, because it is these with which we have to deal, for most assuredly they are dealing with us.”

It is this same objectified or thingified canalized state, called aristotelianism, which has ruined our productive soil, and for which now, before it is too late, we must make amends or perish. That attitude toward the soil as “dirt,” dead matter, an objective ‘thing’, something to exploit for money and profit, the false belief that we are creatures apart from or other than this dirt, just vaguely taking for granted that the soil is there—something farmers work on—must of dire necessity be changed. There are those, however, who are alive to the issue, who have some understanding of the vital importance of the soil, and who happily and gladly change their evaluations. For years, we in the School of the Natural Order have used an expression that is now a cliché with us. “The further removed from the soil, the more unnatural or artificial one becomes, until he begins to call his very unnaturalness or artificialities natural.” Not until the long-delayed consequences of this attitude crash upon these aristotelians will the rude awakening come! The first life-fact which will then be recognized (and not just as a mental concept) is that everything one eats, wears, uses, lives in, etc., comes from the good earth. In this brief reference there is a great gap between this first recognition and the last one in which a rapport becomes established with the soil. This last recognition is as sacred and tender as a little child at its mother’s breast. In this last recognition one knows the World Mother who not only nurses him but renders of her body and energy substances that he may grow to adulthood (conscious Self-awareness). He fully realizes that she must be treated with care, that she can only remain productive so long as her colloidal equivalence and equilibrium are

maintained. Life-facts here become high drama, for if the colloidal state of the soil is maintained, a symbiotic relationship with the whole of cosmos becomes established. The entire cosmological process is revealed in symbiosis!

Through rapport with the colloidal state of the soil and the understanding developed therein we expand awareness—through symbiotic relationships—to nature's finer and formative forces. Through working with these we learn the many "houses" of our World Mother, and as well, we learn the nature spirit workers. These connect us with those radiant configured energy systems and streams of energy we label moon, planets, sun, stars, galaxy and on into space-time we call cosmos. Each in turn is personified by great, wonderful and powerful Beings rising in an ascending scale to Supernal Heights. All of this occurs in and through colloidal dynamics, for in life-facts colloidal dynamics represent a very important phase of this whole.

The Dynamic Septenary Cosmos



LESSON 9

CYTOPLASMIC STRUCTURAL REPRESENTATIONS (The World of Living Matter)

PART ONE

Students in the School of the Natural Order consider “The Dynamic Septenary Cosmos” chart (page 77) to be the most helpful diagram we have available because the whole of cosmology is indicated in this diagram. I have merged this chart with the diagram in Lesson 4 called “The Triune Cosmos”(page 36) so that reference relationships between the two would be more convenient.

As was said respecting “The Triune Cosmos,” keep the application of this diagram flexible, for it can be applied to any life-fact (any space-time event in cosmos) one wishes to study, understand, etc. Where life-facts (events) are reflected in the nether world it can also be applied, provided it is used inversely; i.e., as if seen in a mirror wherein the last is first or the first is last.

Let the first words of this lesson be a reminder that in our School of the Natural Order we never think of, entertain in consciousness, the meaning which this word ‘matter’ symbolizes without equating it with that vital, live, and dynamic energy substance we label the World Mother. We therefore prefer to use the Latin word *mater*, meaning mother, to condition our understanding of a relationship which must become established in order to enter the true path. We will expand our awareness of those dynamic forces or substances and learn to control, work with, and focus them to specific ends, so that we, respectively, may achieve adulthood, the “manhood of humanity,” and consequently become free from dependence upon the World Mother. To paraphrase Paul’s figure of speech in the Bible, In our infantile phase of growth we may be content to draw pap from the breasts of mater, but when we are grown it is the vital meat we crave, and by right, demand.

There may be some pedantic dispute about the correctness in usage of the labels *protoplasm* and *cytoplasm*. A good dictionary or encyclopedia can give the origin and history of the words, but here we use the term *cytoplasm* to designate that specialized living-matter substance found only in cellular structures of the ‘bodies’—configurations—of plant, animal, and man. We use the term *protoplasm* to signify a generalized concept of living-matter substances. One of the features held in common by plant, animal and man and which establishes man’s kinship with the other two, as well as with the World Mother, is cytoplasmic structure. Cytoplasmic structural substances can be described as the basis innate to each and every configuration—‘body’—of plant, animal and man, and represent the cellular composition respecting

the 'bodies' in which their respective life forces function. This feature held in common becomes more meaningful when we begin to surrender the concept of separateness in the realization that this organism-as-a-whole, called the solar system represents the World Mother in whose body the Logos now functions. In other words, these cytoplasmic cells represent structure, uniformly consistent throughout the organs, phases, aspects, compartments, etc., of the body of the Logos.

I am of the opinion that within the confines of understanding of those in objective identity, the life force (Logos) evinced by cytoplasmic structural organization in or as cells of plant, animal, and man is the nearest or best referent that can be established for the word God. If this were so determined, then the statement, "God is all in all" would have a likelihood of being understood. This sounds like pantheism (the doctrine that there is no God but the combined forces and functions which are evinced in the existing universe). But to one of higher understanding it is only equating life forces with Logos—as "In the beginning was the Logos, and the Logos was with God, and the Logos was God." As will be described later in this course of lessons, the Logos (as the Reason for all 'things') will be equated with the "Only Begotten Son" born of the Virgin Mother (the Light Mother). The concept of pantheism will be amply taken care of by setting forth that the existing universe can be accounted for only as representation of the state of Logoidal consciousness. But, limited to understanding or capacity to understand fundamentals within the confines of objective identity, the life forces evinced in cytoplasmic cellular organizations are the nearest approach to a valid referent for the concept of the word God that I know. Otherwise it seems that there are no grounds except a reification of the word.

Variations in structure of cytoplasmic cells composing those configurations we label plant, animal, and man are microscopically observed in number and pattern of chromatin units (genes). Thus an isolated cell can be 'placed' or classified as belonging to one or the other of these configurations. Not only this, but the genealogy of a given individual can be 'traced' to the animal group from which he individualized. The cytoplasmic organization of a single cell epitomizes the whole cosmic process. This requires considerable study of the subject to be appreciated and it seems incredible when it is remembered that one million cells of average size can be contained within one cubic millimeter (about the size of the head of a match). It reminds me of the gurus in Vedic times in ancient India who taught their chelas how to understand higher cosmic processes by the use of reflection, and they did so by pointing out how a tiny bead of dew on a leaf reflects the starry skies.

Studying a structure on the microscopic level poses many difficulties for those limited to instrumentalities of sense and their mechanical aids. But we must not forget that there are other faculties which anyone can cultivate who will pay the price in effort to do so. In a previous lesson it was pointed out that the faculties of sense do not reside in the 'physical body' but in the psyche, and that these faculties can be greatly expanded when freed from semantic blockages, restrictions, limitations, etc., imposed upon them by objective identifications. Even though developed or expanded

to the limit of their potentialities they would be inferior to their prototypes in Mind substances of the Noetic consciousness. We label these prototypes of the sense faculties Mind aptitudes. As functional channels for consciousness on the Mind level and operating free from space and time restrictions, they represent the true receptors of knowing in space-time. Hermes called the synthesis of these prototypes of sense faculties "the eye of Mind."

There are many mono-celled creatures and single cells like eggs, ranging from eggs of reptiles to the ostrich, which can be seen with the naked eye. But the cells of biota are as a rule invisible without the aid of a microscope. However, the point of great significance to our study of cytoplasm, in which the structure of the cell is involved, is that the cell is complete within itself. It represents the most perfect epitomization of the cosmic process on one hand, and of the entire structure-function-order of the physiological organism of a given individual on the other. Everything that is within a given physiological organism respecting structure, function and orderly arrangement of processes already exists in the cell. To understand the structure, function, and orderly arrangement respecting the functions of cells is to understand the physiological organism of a given individual and at the same time to grasp the process of the structure and function of cosmos. Both of those vast and comprehensive realms are contained, epitomized, and infolded in the cell. Later in this course, as we describe the cycle of Logos with the infolding-unfolding phases thereof, the reason for dwelling on this point in cytoplasmic substances of the World Mother will become strikingly apparant.

Meanwhile, we must not fall into the error of identifying the configuring process, a phase of which is now being considered in cytoplasmic structures, with the motivating Power thereof. This is the error into which most aristotelians fall. It is an error described as identifying mentally abstracted causes with effects observed and from which the mental 'causes' were abstracted. Because of this error many will snort when they read my statement that no sense faculty resides in the 'physical body'. If the so-called 'physical body' were clearly perceived as an image in the psyche identified with the configuration, the aristotelians would still think that the sense faculties were in the configuration called physical body. The configuration of units of energy would have to be grasped as it structurally is (i.e., as mostly space with a few energy units describing orbits) before realization would dawn that no sense faculty could 'reside' therein. But for the student in the School of the Natural Order, let it be said that any configuration, while extremely dynamic, exists only as an effect of causes, or a Cause; i.e., exists as representation of a Power in a state of Self-awareness. No state is simple; every one is a complex of gunas (qualities), therefore the plural, "causes."

Let us consider this point further, because this plays a most important part in a more complete understanding of our subject, cytoplasmic structural representations. To exemplify: ordinarily one might say, "The lightning flashes," and that passes without question as if it makes sense. But in that statement, "The lightning flashes,"

we have a reversal of effect into cause. That is, we have identified a mentally abstracted 'cause' with an effect from which the 'cause' was abstracted. We did not keep the effect distinct, separate, and differentiated from an abstracted 'cause'. Before that phenomenon that we label flash, where was the 'lightning'? Was it not by reason of the registry of light frequencies, that is, by the observance of the flash, that we developed in our heads a concept labeled lightning? That is why I asked the question, "Before the flash, where is the lightning?" We register the flash via light vibration. Then we formulate in our minds a concept and label it lightning, and we say that the concept called lightning here in our heads, flashed 'out there'. Do you see where we identify an abstracted 'cause' with an effect—flash—or make a 'cause' out of an effect and then make the identification?

An understanding of the real cause (Logos) of the flash would give us an insight into fundamental functions respecting events of the Light-energy spheres or of every event in space-time. Verbalistically, it was reciprocal action between a negative (magnetic) tension area and a positive (electric) tension area. But this was not considered in the abstracting process as used in our example. The event, the flash, is an effect, just as all events in the real world of life facts are effects. As configurations, they must be evaluated as representations of Logoidal states. Now, one more illustration.

In ordinary conversation we say, "The fire burns." Before that oxidative process that we label burning, where is the 'fire'? Is it not from the oxidative process that we observe as a phenomenon, that we abstract a concept called fire? Is it not the burning that creates the concept fire, not the concept creating the burning? So it is with cytoplasmic structures called cells in and of that negative substance we label the World Mother, for this negative energy substance can do nothing of itself; it must be acted upon by a Positive Power. "The Father (Positive Power) worketh hitherto and I (a configuration in and of negative substance) work." As we get into the analysis and study of the cytoplasmic cell this dumbfounding process is revealed. We must, however, be on our guard so that we do not say, "the lightning flashes, the fire burns, the chromosomes and genes are the cause of heredity," etc.

The statements, "The lightning flashes," and "The fire burns," are so familiar to our ears that first there does not seem to be anything wrong or out of line about them. This should bring us sharply to the realization of how great is the strength of habit, or what we call canalization, in the old aristotelian language, but it does not seem to disturb us. There is no need to rant about it like a penitential preacher, for little by little we will begin to see how we abstract and identify our concept 'causes' with effects. This exemplifies the awakening from all delusional evaluations. Therefore, we should adopt the attitude that if a statement contradicts our preconceived and formalized beliefs, we do not have to get dogmatic or set against it. Just put it on a mental shelf with the thought that if the statement rests on fundamental truth about reality then in due times I will know it. If it is based on a false assumption then it will fall of its own weight. In either case I do not have to get upset over it.

I hold in my hands two small magnets. As I draw them toward each other I feel the strength of the pull, for the magnetic force in these magnets is very strong. You cannot see this force, bite it, hear it, taste it, or touch it, yet it is here and can be felt. The point I am trying to make is that the Power, intangible and invisible to sense, can be experienced through feeling, and by working one's consciousness into feeling the Power one can grow or develop into knowing It. In the absence of either feeling or knowing the Power, we can only observe its effects. So on the level of the Light-energy spheres, in this world as an energy system, in truth about reality, in every life fact, etc., we can observe the effects but we cannot see, hear, or touch the Power with our senses. In the absence of feeling or knowing the Power, we live in abstractions made from effects observed. The categories of abstractions—myths, symbolical representations, signs, etc.—we label physical, metaphysical, objective, phenomenal, etc. These abstractions are that which we call the maya, and we call evaluations based thereon delusional. While we cannot see, taste, or touch the Power, it is the most dynamic in the universe; invisible to sense, it is the creating Source of all that is.

Do you remember reading in the Bible about the incident where the voice spoke to Moses out of the burning bush? And do you remember that at the close of the narrative Moses asked to see the face of the I AM, the Power, that spoke? Moses asked to see the face of that Power and the Power said, "I will cause my wonders to pass before thee." And in another place in the Bible it is said, "No man hath seen God at any time, only the Son (Logos) hath declared Him." Man means the objective self-conscious state conditioned in sense. "I will cause my wonders to pass before thee." That is, we can perceive only the effects produced by the Power. In the limitation of sense we cannot deal directly with the Power. It deals with us, because the Power we cannot see is the Power with which we see. The effects observed cannot be their own cause; nor can mentally abstracted 'reasons' become a cause or causes for effects observed!

Let us return to the cytoplasmic structure of the cell. While there are only three basic factors to consider, each of these fundamentals can be broken down into a multiplicity of other factors, and so labeled. The first is the nucleus, which has had many labels eventuating into protean, after Proteus (a mythological sea god in the service of Poseidon who, when seized, would assume different shapes). So, that which changes its form received the label protean. Later on in the evolution of language it became protein.

We have in the cell a protein nucleus, surrounded by cytoplasmic substance. This cytoplasmic substance of the cell can be designated specialized protoplasm. In this reference to cellular structure we are not so much interested in the morphological sequence and stages in what is called mitosis, meiosis, etc., as any reliable work on embryology will supply this information. Those students who desire to go more thoroughly into the teleological aspects of cytology should avail themselves of the latest and most up-to-date information on the subject of embryology. In two articles published in *Scientific American* magazine (November and December issues, 1950) the

thesis is developed that the cytoplasm of the cell plays a greater part in governing heredity characteristics than the chromatin genes composing chromosomes. This is indeed exciting news to an ardent embryologist, as it represents a break in the older orthodox thinking that genes, chromatin, chromosomes, alone were the carriers of hereditary characteristics. Here again we have a case where the effects are studied and from which causes may be abstracted and attributed to the effects observed.

The approach here to cytoplasmic structural representations is from the telekinetic angle and if thought can be divorced from metaphysical implications, then in its more comprehensive aspect this approach could be classified as ontological. In our School of the Natural Order we prefer to evaluate our attitude in this and all other respects as factual. This world as it is in itself, in life-facts, seen free and clear from identifications with abstractions, in which the words, 'objects', 'things', 'physical', 'metaphysical', etc. have no meaning, nothing exists except dynamic processes, as effects of power in action. The action (time) is by reason of Light-energy substances, but matter as a substance in which the action eventuates can do nothing of herself without the Power (positive force) motivating her or in reciprocal synchronization therewith. To us, there is nothing difficult to understand about this attitude and nothing whatever occult. In fact, it is about as occult as the sun on a cloudless day.

In the macrocosmic aspect, the first known movement at the very beginning of a Great Day of Brahman is dichotomy or polarization. In the microcosmic aspect, the first movement after the interphase is a dichotomy of the centrosomes. These centrosomes, when divided, are like the two poles of a magnet. These observable poles, together with the lines of force between, are configured representations of the electromagnetic field which governs and determines cellular structure. Without these representative positive and negative centrosomes and the observable field of force between, there could be no action in the cytoplasmic medium, i.e., respecting the organizational configurations thereof. There is a power exerted, not only upon the cytoplasmic mass of the cell, but upon the colloidal constituents thereof. This power exerted through the centrosomes gives us the source of the cause for the structure, function, and operation called mitosis—the morphology of cellular divisions. I remind you of the surface area of the colloids. Remember, they respond only to electromagnetic forces, and that the mass of cytoplasm in a given cell is colloidal in structure.

It has required almost a hundred years of microscopic observation to detect that these centrosomes were two instead of one. Only recently has the discovery been made that when divided the two parts carry a positive and negative charge, respectively. The next discovery to be made is the autonomous fact of the field and that it is this field which, through colloidal surface response, governs action in the cytoplasm of the cells. That which causes the positive and negative poles of the centrosomes to separate, or to polarize, will be described later in this course. But in that process called mitosis, as the two poles separate, they pull the chromosomes within the

nucleus apart and realign them according to the positive and negative polarity of their constituents.

In the process of oögamy where the sperm reaches the ovum (each containing in itself the positive and negative centrosomes), the cytoplasmic function, which operates like a field upon the cells, causes the positive and negative aspects of the centrosomes of the sperm to separate as it causes the positive and negative aspects of the centrosome of the ovum to separate. Then we have a positive and negative on each side. It is simply this pull, this force of the field through the respective representative positive and negative poles, called centrosomes, which causes the chromosomes of both cells to be merged and then with a reversal of charge in the field, forces them apart again according to the polarity of their constituents.

The embryologists have given us the observed effects of this process, called oögamy or fertilization and first division of an ovum, and in cell division without fertilization called mitosis. We will describe a sufficient number of sections of the mitotic process for our purposes in this lesson. In the lesson following, attention will be directed more to the Autonomous Field, and we will describe sections of the process called oögamy. Greater understanding will be gained if we study the chart and explanation given below. This has far greater import than at first appears and is not of purely academic interest. Part of the training of one on the path is in learning to read The Book, the book of nature (mater, that which gives birth).

Let us keep in mind the statement given in that incident of Moses and the burning bush, "I will cause my wonders to pass before thee." Keep "the wonders" distinct from that which they represent. In mitosis we observe only effects. The first effect noted is a cycle. From a state called interphase to a similar one also called interphase, we observe a complete cycle. A film or reel of a motion picture taken of a continuous cyclic process can be cut up into as many pieces as there are exposures. I describe here six 'exposures' of that mitotic process. Embryologists generally give eight or twelve. (Please refer to the chart on page 88).

1) Interphase: The cell at rest. An unorganized network of hair-like substances in a small sphere with a cytoplasmic surrounding body is called the nucleus and is contained in a delicate membrane that separates and defines the nucleus from the surrounding cytoplasm. On the outer edge of this fine membrane two tiny dots called centrosomes appear. The unorganized cytoplasmic mass is enclosed in a grosser or thicker membrane called the cell wall.

2) Prophase: To sense, or insofar as observed effects explain, some unknown and unseen power has taken control. The unorganized cytoplasm exhibits great activity. The network has condensed into continuous spireme or twisted thread. The two tiny dots have become larger and are separating, each beginning to shine with rays radiating out into the cytoplasmic surround, and lines of force connecting them indicate the formation of a spindle.

3) Metaphase: The continuous threadlike chromatin has become thicker and has divided crosswise into a specific number of short lengths. These sections, now called chromosomes, line up midway between the centrosomes. The latter, having retreated from each other to the limits of the cell wall, have formed a wide and strong spindle of their lines of force. It is at the exact median transverse plane of this spindle where the chromosomes now line up. The rays from the centrosomes having been much extended into the cytoplasm now begin to contract.

4) Anaphase: Now new effects appear. For the first time in the process the sections, chromosomes, which line up transversely to the axis of the spindle are seen as doublets; they have split lengthwise, each becoming a pair. The halves pull apart or are forced apart by the unseen power; each part or half turns parallel to the lines of force of the spindle and they move to opposite poles. As the divided chromosomes move toward opposite poles, each pole or centrosome again divides or is divided and becomes two.

5) Telophase: Each set of polar opposite chromosomes is now gathered into two separate groups, each group forming a new nucleus and containing a duplication of the original (diploid) number of chromosomes. The rays of the centrosomes have contracted to the point of disappearance. The lines of force of the spindle are growing faint, the cell wall begins to cave in, and a slight cleavage appears at the median transverse plane.

6) Interphase: The spindle has disappeared. The chromosomes in each group have changed into a network of disorganized threads. The cleavage appearing at the median transverse plane has now become a new cell wall, splitting the original cell in two. A complete cell wall has been formed around each half or new cell. Two tiny dots appear on the outer edge of the nuclear membrane in each. The two cells rest.

In the anaphase each of the two centrosomes separate into two parts—a positive center and a negative center to each of the original two. This phase is characterized by dichotomy. In three particulars it is exemplified: first, the split in the chromosomes; second, the divisions of the centrosomes; third, the movement and growing of each new set of polar chromosomes toward the poles. In reading *The Book*, here is a factor to remember, for it will be endlessly repeated at the dawn of every new creative effort. When we take up the description of the creating of a new galaxy, I will recall this rule to your attention. When you reach the preparatory stage to making the Second Crossing, where a new Being is about to be born, your remembrance of this will help greatly in understanding what the forces are doing to you, for a dichotomy will take place dividing every part of your configured vehicles into two divisions, into positive cosmos where this rule does not apply.

This dichotomy, outside of its being a natural order function, is necessary, on the grounds that no new creation or creating process would be possible without it. Every 'thing' must polarize in order to unite as one dynamic activity. When the centrosomes

separate into positive and negative aspects in this fourth phase, they remain united again causing two poles in one. These become vivified from the unseen Power at the dawn of a new cycle, with opposite attracting opposite, as in the magnet.

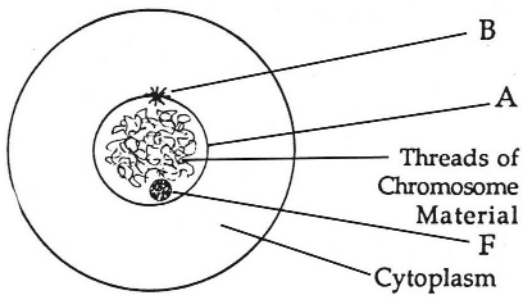
So, we have an accretion of latent force in the new cell by reason of the separation, yet uniting, of the positive with the negative. When the time arrives for a new cycle to begin, the lines of force between these two poles appear, as the sanction from the governing field is given, which then creates force or power upon the chromosomes. It is this representation of the field that is developed in cytoplasm which causes the chromosomes in oögamy to approach and merge. After they merge the realignment is perpendicular. Those lines of force in the representative field operate upon the twin or double chromosomes, and they, being also positive and negative, are pulled apart. As they line up they separate, and in accordance with the polarity respecting the lines of force of the centrosomes, they are separated into two divisions. Thus any given physiological organism is merely a multiplication of the original cell. This original cell is the result of the union of the two parent gametes.

We will continue this inquiry respecting the transmission of hereditary factors, influences, etc., and more than likely we will draw some startling conclusions from it. We may see that it is something other than the effects interpreted as 'causes', the union of genes composing chromosomes, which constitutes the basis for transmission of genealogical characteristics.

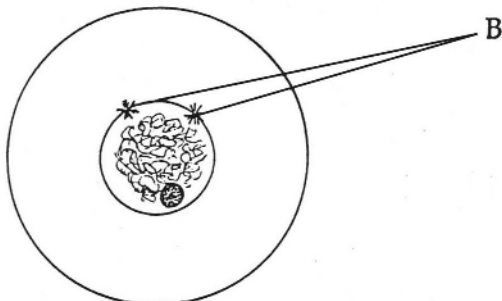
MITOSIS

- A - Nucleus
- B - Centriole Attraction Sphere
- C - Chromosomes
- D - Spindle Fibers
- E - Constriction of Cytoplasm
- F - Nucleolus

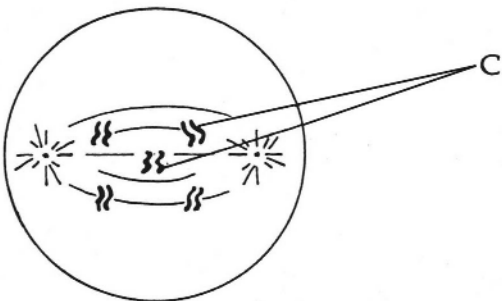
(1) Interphase:



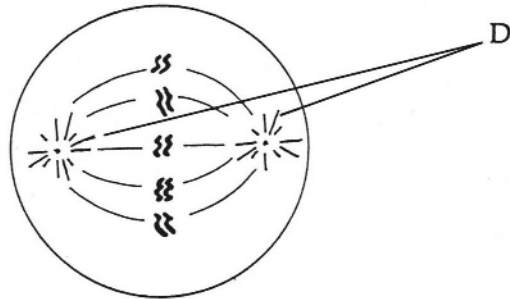
(2) Early Prophase



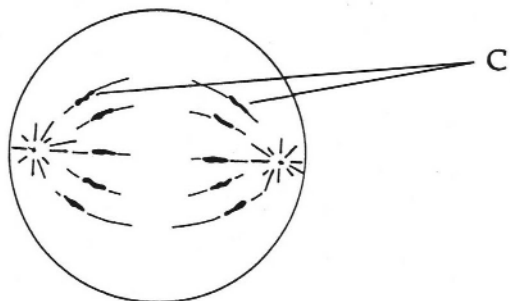
(3) Later Prophase



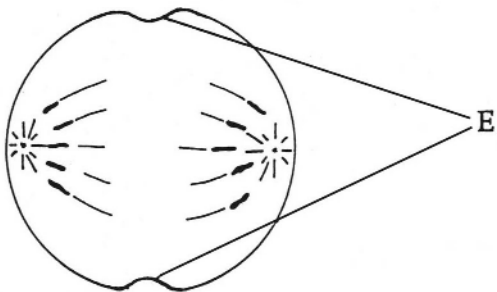
(4) Metaphase



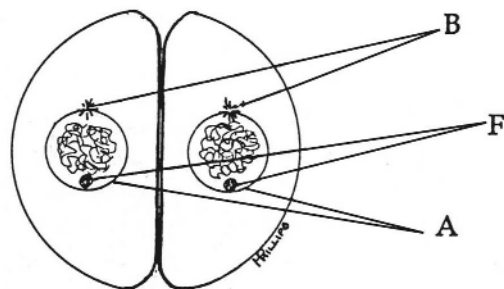
(5) Anaphase



(6) Telophase



(7) Interphase



LESSON 10

CYTOPLASMIC STRUCTURAL REPRESENTATIONS (The World of Living Matter)

PART TWO

When we had our first lesson on cytoplasmic structural representations, I thought it would be just one of this series and we would pass on to other descriptions of structure, function, and order of the cosmic process. In working my consciousness into the subject matter, I became more and more impressed with its far-reaching significance. To synthetically grasp the whole process of that which we label cosmos greatly aids understanding of any segment that may be studied. Further consideration of our present inquiry into cytoplasmic structural representations will extend discernment of the whole process. This subject not only becomes a means of increasing understanding of structure, function, and order of cosmos, but promotes insight respecting our individual selves as well—particularly the correspondences connecting and unifying the states or levels of our individualized ensemble with cosmos. Of course, understanding structure, function, and order of our own individualized ensemble means seeing it in synthesis with cosmos instead of in isolated parts, parcels, or levels.

The clearer our understanding of structure, function, and order respecting Self (or our respective selves), the easier it is to intelligently cooperate with natural order processes. (I here substituted the words natural order for cosmos because, functionally considered, they are synonymous.) Non-cooperation with natural order leads to sickness, disease, and death. It means trouble in our members and therefore in our associations, in our environment, in our affairs, and in the world at large. It means turmoil, destruction, war, holocausts, and terrible anguish. Non-cooperation can be unconsciously camouflaged with the best of intentions. Within the frame of a false set of values, one may be honest, sincere, and genuine in his intentions and yet thwart the natural order process. You know the old saying, “The road to hell is paved with good intentions.” The study of modern psychology reveals that arbitrarily developed standards and principles that are dogmatically adhered to create disastrous consequences, because they thwart the natural order process. Then in a given instance, how is one ever to know whether or not he is ‘right’ or ‘wrong’? How is one to know the fundamental basis of ‘right’ and ‘wrong’ as well as the degrees between? This little excursion into unconscious non-cooperation gives emphasis to the statement, “The clearer one’s understanding of the structure-function-order of cosmos, the easier it is to cooperate with it,” because that understanding affords a yardstick by which we can measure ‘good’ intentions, ‘wrong’ intentions, or any

intentions. The yardstick, of course, is relative. That is, each state or stage in the developing process becomes represented by a phase of that dynamic process we label the natural order. So, while the natural order in structure, function, and order as-a-whole (cosmos) remains invariant, the step by step developing consciousness of it as or in states or stages, gives rise to different evaluations respecting 'right', 'wrong', etc. That which may be 'right' at one stage may be 'wrong' at a relatively higher one. For instance, when one passes from the generative level or state into the regenerative level, his values regarding the expression of creative force undergo quite a change, represented in the cliché, "One man's meat is another man's poison." However, just as soon as one stops dogmatizing about 'right' and 'wrong' (which he does when he grasps the dynamic aspect of natural order pertaining to cosmos) he can see whether or not his values square up with a given point in that dynamic creative force operating as a natural order process.

If there were any possible way whereby an individual could thwart, set aside, etc., that natural order process by concerted action or effort, then there would be some point, reason, purpose, etc., in following the human or personal will, instead of laying it down and saying, "Not my will, but Thine." It is out of the realization of the dynamic Power in the natural order process that one can say, "Thy will be done, not mine."

This statement is not based on an emotional religious attitude. It is scientifically based. In fact, it is the most realistic, practical, common sense, etc., attitude one can cultivate. What could be more important than to learn that natural order process, its structure, its function, and in its orderly sequence? Here in this school we believe that the most intelligent 'thing' one can do is to get understanding respecting the process in which he is in every way integrated. It is alleged that King Solomon said, "Go to the ant, thou sluggard, and learn her ways," and "In all thy getting, get understanding." The constant cry of the heart should be: More light, more light; more understanding, more understanding; because it is that only which leads from darkness into Light. This ties right in with this subject, cytoplasmic structural representations. Let us continue our exploration of it.

We began this course of lessons with a discussion of the subject, consciousness. This subject was selected for a starting point by reason of the fact that in the absence of consciousness there would be neither discussion nor anything to discuss. So, the indubitable "factness" as referent for the word consciousness is axiomatic. When we speak of Light, the differentiations thereof, of energy, energy configurations, etc., we must not dissociate these concepts, thoughts, etc., from consciousness that conceives them. Advanced students of the gnosis go much further than that, for when they speak of Light, its differentiations, its fields, its conversion into energy, energy configurations, etc., they substitute or associate the word consciousness for or with each phase, aspect, etc., mentioned. Whatever description may be given for the referent the words protoplasm, cytoplasm, living matter, etc., symbolize, the hyphenated term representation-of-Logoidal-consciousness could equally represent the same, or be substituted.

By adhering closely to the word consciousness in these descriptions, we will gradually condition our thinking of this world (sans the nether world) as the body of a living conscious Being. In this conditioned way of thinking, the multiplicity (parts, segments, qualities, aptitudes, differentiations, configurations, etc.) in general and in particular will be regarded as representations of His states of consciousness. Even the use of the word consciousness implies a 'something' which is conscious and also a 'something' of which it is conscious. In due course we shall attempt a description of that "something that is conscious" in terms of a positive Power or positive Force, and a description of that "something of which it is conscious" in terms of negative Power or negative Force. But for the sake of the line of thought we are now presenting, let us consider these two as poles of one Power-to-be-conscious. And accept this, for accept it we must, on the grounds that to doubt it reveals that there is a power to doubt before there can be a doubt. So, to doubt that there is a Power becomes an affirmation of it.

If we detach identification of Light, its differentiated fields, its conversions into energy, energy substances, energy configurations, etc., from consciousness, we will then look upon this world as some arbitrarily created 'thing'. In consequence we will be forced to labor under an assumption that if this world is a creation, then there must be a creator of it. In this situation we are back in the old aristotelian cycle, seeking for an extraneous creator, which is like searching in a pitch black room on a dark night for a black cat that is not there. We have a long and sanguine history of the human race to show what this attitude has done to us and for us. Wake up! Drop this attitude before it propels our vehicles into disintegration!

If in thought one detaches these labels—*Light, its differentiations, its conversions into energy, energy fields, energy substances, energy configurations*—from consciousness, he is going to look upon this world as a creation. Then, based on nothing except pure assumption (belief that this world is a creation) begins the long arduous journey "across the burning sands" in dusty answers, through bewildering hopes, heartache, and anguish, searching for a creator. Or as so many do, he may turn in angry rebellion against the whole sickening mess which such false assumptions, attitudes, doctrines, and predications have gotten his people and himself into. License and libertinism become a defense mechanism as well as a substituted outlet for the deeper heartache and its forces, provided, of course, that the neural system does not give way under the psychological conflict entailed. If under the strain the neural system gives way, we fill our doctors' reception rooms, our hospitals, our psychopathic institutions, our insane asylums, and our graveyards with the victims.

Review the history of the human race for a moment and see to what lengths and extremes men and women have gone in that search for a creator—ossifying their arms, sitting on spikes, birds building nests in their hair, self-torture, flagellations, going into isolation in deserts, mountains and caves, etc., descending into psychic cesspools, indulging in effluvia from the lower levels of animalized human magnetism, exhausting experiences in distorted and perverted phallic worship with

its sex practices and sex gymnastics, and justified by or seriously trying to find the creator. Somewhere along the way in these externalized methods, attitudes, etc., of trying to find the creator, there are those who turn 'within' or try to go 'within'. Again, to what lengths have these gone trying to go 'within' to find "the kingdom"! The psychological disasters resulting from this "trying-to-go-within method" are many and much more difficult for aristotelian doctors, psychiatrists, etc., to understand and therefore diagnose and treat. The main difficulty with these cases will be found in partial or total projection of the psyche from the physiological organism, with the attendant psychic complications. The tragic factor in these cases lies in the "tender sweetness and light" intentions, the misunderstanding of the Biblical statement, "The kingdom of heaven is within you," etc. This trying to go 'within' presents another search for a black cat, etc.

To correct these situations and disasters, to get on the right track (the path) in the quest, to make every effort count, etc., start with an analysis of these words *within* and *without*. It will be found that these words are polar opposites; i.e., apparent meaning exists only in the play of the concept of one against the concept of the other. In life-facts or in reality no referent can be found for either. Go from this analysis to that dynamic process we call the natural order. In this process a state of peace, bliss, and harmony will be found symbolized by the words "*the kingdom of heaven*." Then, if one insists on using the dual-throng words *within* and *without* let him say, "Within the consciousness of a state called so and so; or without the consciousness of that state," etc. To put this in direct and simple terms, insofar as a single individual is considered, a 'thing' is either in his consciousness or not in his consciousness. He is either aware of the 'thing' or not aware of it (be assured that we are aware of the excluded middle, wherein there can be degrees of each). Other than this, the terms *within* and *without* are simply vibrations in the cortex, the juxtaposition of one against the other creating an illusion of meaning.

In reality, this world can only be described in space-time relationships and in a space-time dimensional state of consciousness—the fourth dimension. The words *without* and *within* cannot be used except as having reference to consciousness as described. Relative to the objective manifold of values, one can go 'outside' or 'inside' the awareness of that manifold, but the manifold is only in his consciousness as a state and has no other existence. In the final summation, whatever we discuss, consider, or talk about can only be a function of consciousness on its own mental level or state. The mental construct discussed and the referent, if any, therefore represents two different states or levels of consciousness. (The insertion of "if any" is important, as it sharply differentiates discussions on the mental or purely cortical level. There are legitimate discussions which have referents in life-facts, but there are so many illegitimate discussions that have no referent on any level.)

Undifferentiated Light is comparable to darkness. Did you ever have the experience of looking into a very bright light, and while looking into it have the light increase in intensity until a point is reached where your neural registry breaks down

and there is darkness? In reality it was a greater intensity of light which appeared as darkness. (I know this will not stand up as an analogy, so just take it as a crude illustration.) Have you ever had the experience of raising your forces to the point where you have reached the Second Crossing and have experienced the flash (called Indra by the Hindus)? If you have ever had that experience you have cried out in pain, because the first few experiences resulting from opening the shutters of sight, and seeing for the first times the intense brilliancy of the Light Worlds, comes as a shock. One gradually becomes assuaged or conditioned to it, although at first this seems forever impossible. But if one should suddenly open his latent sight faculties to the Light Worlds without this gradual conditioning he would enter into darkness.

For our description and understanding of the cosmic process we must start with Undifferentiated Light. Every 'thing' of which one is conscious, including his consciousness, develops out of the Undifferentiated Light and rests upon it. Without the Undifferentiated Light, there is nothing anywhere—you, me, the gods, or the Logos (pure consciousness conscious of Itself). The magi of the East had a word for it—Aditi. Aditi is described as the Light Mother—not the Mother of Light. We must sharply differentiate the Light Mother from the World Mother, although the World Mother is described as an inverse reflection of the Light Mother. The World Mother is the label given to nature's formative forces, energies, substances, living matter, etc. We have two mothers: one provides the material for the sheaths in which we function and gives us birth into the Light Mother (into the Light Worlds), to that Self which functions. The other, the Light Mother, furnishes the Light substances for our vestures of Light and gives us birth as Sons of the Gods.

For the configurations in which we function we should give credit, recognition, praise, and glory to the World Mother, that is, to the energy world and those aggregations of energy substances that we call nature. (I do not mean poetic nature; I mean nature as the scientists would use the term.) The formative forces of all or any configuration, energy structure, etc., pertain to the World Mother. But the I, the Individualizing Self which functions in these configurations, also is brought forth and sustained by the World Mother. To use a figure of speech, our first, or World, Mother becomes our nurse at the time of our birth (completion of the lunar cycle; i.e., when we become completely individualized), and when we are sufficiently strong she hands us over to the real Mother, she who gives birth to That which we now call the Logos, the Reason, the Only Begotten.

So, as we read our Bibles we come across that allegorical story of Martha busy with pots and pans, and Mary sitting at the Master's feet. The Light Mother is not concerned with the configurations. The analogies, allegorical stories, references, etc., may vary, but always you will find two women, two Marys, two mothers represented. Treat these two, irrespective of the manner in which they are symbolized in developing descriptions of various phases with regard to their functions, as two aspects of negative force. Light and energy substances are two aspects of one negative primal force. The positive primal Power is that which acts upon the negative force.

To return to the Undifferentiated Light, I direct your attention to number two on our diagram on page 96, the first differentiation, waves and corpuscles or the electronic world. First, let me attempt a description of the wave so that some sort of mental picture may be had of it. If we drop a pebble on a placid pond we see the concentric ripples. Let us imagine the surface of the pond to be a cross-section of a sphere with the waves radiating from a point in the center. In the sphere the waves will then be like an expanding soap bubble. Let us add a twist to the wave as it expands, because it describes a spiral by reason of the fact that the medium in which the wave is expanding is spherical. It must describe a spiral because of the sphere having three dimensions. Put those three factors together: (1) the wave motion, (2) describing a spiral as it expands, and (3) the action (time) in three dimensions.

There are many waves in the Undifferentiated Light sphere (see chart on the "Known Waves in the Electronic Spectrum", page 98). Our chart depicts the known number of waves, those waves that have been accurately measured by our scientists. They range from cosmic rays to radiations from power lines. Let us take a little section and label it one second. How many waves will pass across an interval of time called one second? This frequency rate ranges from 10^2 to 10^{24} centimeters; the shortest wave known is 10^{-14} centimeters. One cannot mentally grasp this. It means that the waves in some cases are incredibly short and terrifically rapid—about 16/1,000,000,000,000 per second. So there are many waves from the 'lowest' to the 'highest'.

There are those who have experienced the thrill (called felicity or ananda) of the Light Mother as she vibrates with these waves in her Light substance. On a lower level, many more have consciously experienced the delicious tremors of productive sweetness in energy substance of the World Mother. These experiences are possible by reason of the fact that our sheaths are composed of and integrated in these substances. Like waves in the ocean, they are unceasing or continuous from alpha to omega, or pralaya to pralaya of a Great Cycle.

What causes the Light Mother to go out of a state of quiescence, pralaya, into intense activity where the waves begin? The description of this and the answer must be postponed until a little later. I put the question here so that you may work on it. However, here might be a suggestive hint: Suppose we could suspend a large steel ball, and near it (just barely touching it) suspend a marble on a thread. Then suppose we go to the opposite side of the large steel ball and strike it a sharp blow with a hammer. It does not perceptibly move, yet the little marble on the opposite side will dance. The steel ball represents an inertial system. It does not move, but there is a great deal of activity in its substance (space) caused by the blow with the hammer. In the Upanishads and the Vedas we read, "One unmoving that is swifter than Mind; That, the gods reach not, for It progresses ever in front. That, standing, passes beyond others as they run." Equate the steel ball with consciousness. All motion is within consciousness, but consciousness of the whole of itself does not move. In respect to the Light Mother, what does the sharp blow of the hammer represent?

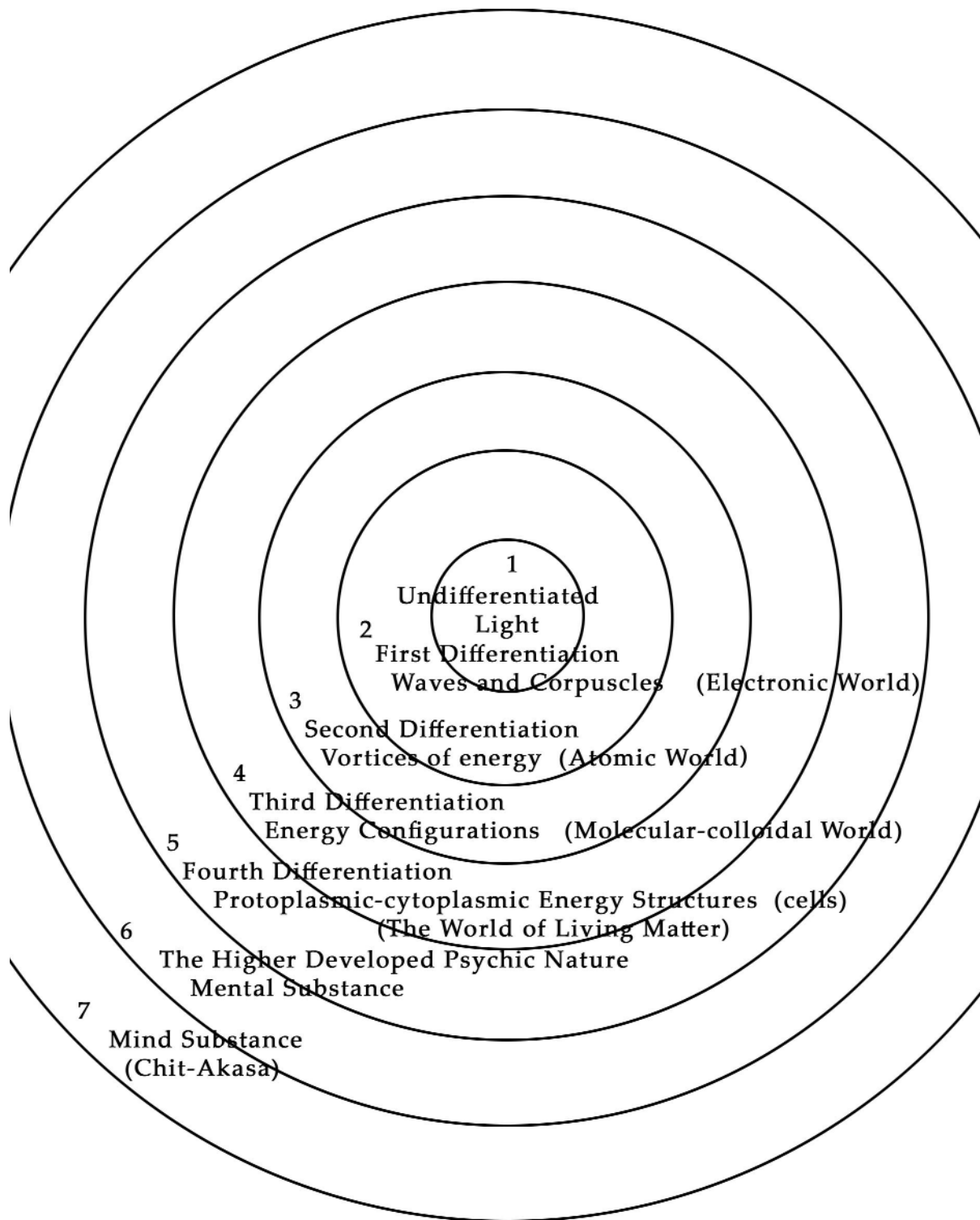
A wave acts like a particle as well as a wave. The particle aspect of the wave is due to the consciousness of the perceiver. The physicist Niels Bohr made the dramatic discovery as to why the units of negative energy in an atom, the electrons, jump from orbit to orbit, and in doing so take on or give off a quantum of energy. He established to the satisfaction of his fellow physicists that the jump is due to the consciousness of the perceiver. This caused Eddington, Jeans, and others to realize that in dealing with these subtle substances, units of light, photons, etc., that they were dealing with the action of consciousness or Mind. Niels Bohr must be given the credit for being the chief contributor to that great turning point in the history of modern thought. It signalizes that point where philosophers and scientists came together and now they can function together for the furtherance of fundamental knowledge. It is interesting to know, as reported, that one of our top modern (1951) physicists, Robert Oppenheimer, keeps the Bhagavad Gita conveniently near. It also has been reported that it sustains him in his recondite research in physics.

The Light-energy substance in which corpuscles, the wave and its units, function is labeled the electronic world. When we get to the point where we take up the study of the etheric structure, we will place this world on our diagram as the outer periphery of the second section, or first differentiation.

The second differentiation, as per our diagram of a mental construct, represents the configuration process or conversion of these units of light, called photons, into energy. With that transition of light into energy we enter the energy world or the atomic level. It is in terms relative to this world that atomic structures are described. This level, therefore, is often labeled the atomic world. It is the release of energy from this atomic world that today is so disturbing and so threatening, because the scientists have penetrated the atomic world and have released its dynamic forces, etc., prematurely; i.e., before the natural order state has been reached wherein true high-level moral sense of responsibility accompanies the skill, ability, etc., in releasing such energy. This represents the disturbance we feel in this year, 1951 A.D. It may very well be that the Higher Ones will deem it necessary to blot out the knowledge, hold it in abeyance, etc., until a sufficient number of this humanity have not only reached a status in expanding awareness wherein compassion for every living creature becomes the ruling force of consciousness, but also until complete political control of the undeveloped has been secured.

The third differentiation, the fourth level on our diagram, is where we begin to get on familiar ground (when we studied the molecular-colloidal structures). To refresh your memory, go back to the lesson on colloidal dynamics, the surface tensions thereof, the electromagnetic polarizations of colloids, etc. The colloids form the basis of protoplasm and the specialized function of protoplasm known as cytoplasm. In the study of cytoplasmic structural representations we find that it rests upon colloidal structure. Cells are composed of colloids with the exception of the metaplasm which is refuse matter, the dead parts of cells which are crystalloidal in their structures.

A CROSS SECTION (DIAGRAM) OF THE SEVEN SPHERES OF CONSCIOUS SUBSTANCE

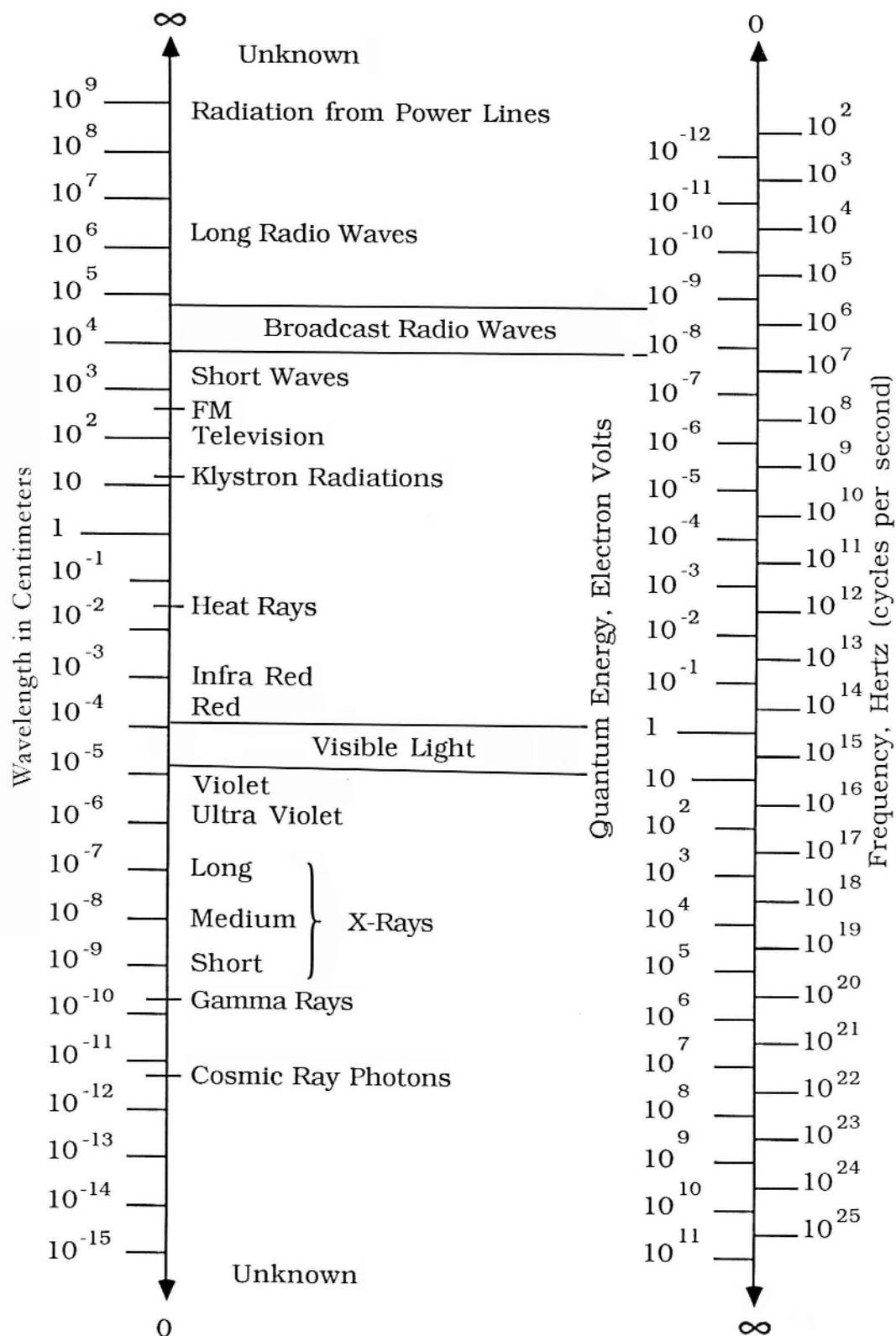


Crystalloids represent the non-living world. The protoplasmic colloidal structures represent the living world, living matter, or the living body called the World Mother.

That brings us to the fifth section on our diagram, and the study of cytoplasmic structural representations or energy structures of cells, the smallest configured unit respecting the world of living matter. Out of Light we have reached a state or level (stage, when we think of consciousness), where Light-energy configurations formulate substances labeled cytoplasmic structural representations of Logoidal consciousness.

ENERGY OF THE WORLD MOTHER
In Known Wavelengths and Frequencies

KNOWN ELECTROMAGNETIC SPECTRUM
Structure (Space), Function (Power), Order (Time)



LESSON 11

CYTOPLASMIC STRUCTURAL REPRESENTATIONS (The World of Living Matter)

PART THREE

In this series of lessons we have reached the point where we must place living matter in its proper position in the natural order (structure, function and order of cosmos). Some of the labels we have devised for this living matter are teloplasm, ectoplasm, protoplasm and cytoplasm (cytoplasm as specialized living matter substances in cellular structures). It must be remembered that living matter configurations—forms—of the lowest level of the real world (cosmos) occur by reason of the multiplication of cells. That is, relative to the lowest aspect of cosmos the configuring process in living matter (these dynamic forms in their respective cellular aggregations) is for the most part colloidal. (That clause—“is for the most part”—makes allowances for etheric energy substances ‘above’ and crystalloidal tectorial structures ‘below’.) Variations in colloidal content of living matter in configuration or forms are indicative of the extension or penetration of the creating Power into living matter; i.e., into the forms. Full penetration, as in the case of the ancient inhabitants of the Easter Islands, caused their ‘bodies’ to be hard like wood; whereas soft textured flesh that exhibits black and blue marks from an inharmonious frequency context of situation shows that it is almost entirely colloidal. The degrees between these extremes can well be imagined or supplied by actual tactual experience. This thought would be much better presented in language relative to Logoidal consciousness, wherein the term “penetration of the Power” would be substituted by “degree of focalization of consciousness.” The forms having in their structure a greater amount of colloidal living matter would indicate a change of focus of Logoidal consciousness, presenting colloidal level representations. But it does indicate a withdrawal, or little penetration, of the creating Power into the lower levels of living-matter substances. This rule cannot apply to stature in development; it applies only to degree of penetration or change of focalization of consciousness.

Embryologists, cytologists, morphologists, and I guess we could add histologists, use the term living matter so that they can differentiate what they call living matter from what they label dead matter. The phenomenal aspect of representations in substance is of course that with which these scientists are concerned, and only that. But from our teleological position, in the School of the Natural Order, to differentiate living substance or living matter from that matter which does not exhibit intrinsic or self-motivating qualities is purely arbitrary. However, the line of demarcation (which I must say is also arbitrary) between living matter and non-living matter is

somewhere in the dynamic configuring process between the molecule and the colloid. Molecular structures below the colloidal level (the atom and its structural components, the vortices of energy) are considered non-living matter, because these energy structures do not exhibit observable inherent self-motivating attributes under microscopic examination. Therefore, the line of demarcation between non-living matter and living matter is between the molecular and colloidal structures.

While we retain and use these terms *living matter* and *non-living matter*, we do so as a concession to current usage or to the aristotelian cytologists' viewpoint. From the non-aristotelian attitude, orientation, etc., the word *living* could only be used to represent the Field, irrespective of whether the phenomenal aspect in relation to the structure of the Field is 'below' or 'above' the colloidal state in the configuring process. So, the term *non-living matter* would be a label without a referent or significance.

In our studies, when we enter upon description of the world of living matter (cytoplasm, protoplasm, etc.) we find that, without exception, colloidal organizations constitute the greater part of structure. The only recognizable non-colloidal substances in cells are called metaplastm. If the cell is killed, i.e., the life-giving source withdraws from the structure, the whole colloidal content of the cell reverts to metaplastm. In our lesson on ethereal substances and forms thereof, we will describe the process of the withdrawal of the life-giving source in its etheric form and on its etheric level, and the severance of the connection with its living matter configured form.

In the living cell, metaplastm can be described as the residue, the ashes, resulting from the natural breaking down process of the colloidal state of energy used up (oxidized) during metabolism. This breaking down process in turn can be described as a reconversion of matter into energy, into functions, working or active forces, etc. In this oxidative process there are ashes (metaplastm) left over, which on analysis are found to be crystalloidal. Our embryologists call this dead matter atomic, although it is molecular in its structure. When the high activity displayed by those energy systems that we label molecules and atoms is looked upon as energy in another form—i.e., representations of states of Logoidal consciousness in another form—we could not then label it non-living matter. So the terms *living matter*, and *non-living matter* must be handled very circumspectly. While these terms are used by the aristotelian embryologists, cytologists, etc., they are not used by the non-aristotelian ontologists. Therefore, I put you on guard that we are using the term *living matter* without single quotes and the term '*non-living matter*' with single quotes. By the employment of this compromise with aristotelian terminology we will limp along into a higher level (state) of understanding, where we will throw away the 'crutches'.

Chromatin, from the Greek word, *chroma*, color, represents the colored substance in the cytoplasmic content of cell structures. While it is true that more of this colored matter is found in the chromosomes than in any other part of the cell, it is also found

throughout the cytoplasm which makes up the greater mass of the ovum cells. As the chromosomes are the principal constituents of the nucleoplasm of the cytoplasmic mass of the cells, we will consider this colored living matter, called chromatin, as existing in the cytoplasm. There is another reason for this association of chromatin with cytoplasm, as will be explained a little later on in this lesson.

As has been said before, the word matter is derived from the Latin root, *mater*, mother; so in our School of the Natural Order we think of that which the term living matter represents as Mother Substance. This is called cytoplasm and/or protoplasm by the embryologists, et al, and therefore we temporarily accept and use these terms as synonyms for Mother Substance. This is extremely important to this study, because here we are dealing with Mother Substance—that which provides material for the ‘clothing’ (bodies), the configurations in which the true Self functions so long as it is “bound to the wheel of necessity.” The Light Mother (Aditi) gives birth to that which functions, the Logos. The World Mother (cytoplasm) gives birth to that in which the Logos (the True Self) functions. Remember our mantra: “The I Am which is my True Self is the Power with which I am conscious of my world.” That Power which is conscious is called Logos (the Only Begotten Son), the Reason for all eventuations in energy-world substance. Chromatin, colored matter (combining both the gunas and the World Mother), can be equated with the mother and child idea, as the universal woman or Mother—a portrayal on a lower level (energy world of living matter) of “the Mother of our Lord” or Aditi, the Light Mother whose Son we call Logos, of the Higher Supernal Light level.

Please remember that when we describe the constituent parts of cytoplasm (or protoplasm) as colloidal, this represents energy structures, not ‘things’ or ‘objects’. Likewise, in focusing thought upon those systems labeled chromosomes, we should also consider them as energy structures. Then the coloring matter of which they are composed must be thought of in terms of qualities. The Sanskrit term, *guna* (which we learned in the study of the Upanishads and Vedas) is equivalent to our English word, *quality*. So, to be consistent with this evaluation—that we are studying energy structures, not ‘things’ and ‘objects’—when we introduce the term chromatin, it logically must follow that the word chromatin represents energy qualities or gunas. Every so-called ‘thing’, therefore, can be described as aggregations or configurations of vortices of energy plus qualities. A flower presents a vivid illustration, wherein those vortices of energy substance called atoms, molecules, colloids, etc., also display their qualities (gunas) as color or chromatin. Every ‘thing’ essentially considered can be described on two levels: first, as configurations of electrons, protons, neutrons, etc., composing energy systems, and second, as qualities (gunas in and of Mother Substance) of the first named. Therefore, those energy structures that we label chromosomes are not only aggregations, ensembles, configurations, etc., of units of energy called photons, electrons, protons, neutrons, etc., but also the gunas (qualities) which these units of energy exhibit. It is these gunas which are called chromatin, together with the units of energy, which develop into colloidal structures. In living matter (cytoplasm) and its basic structures, the colloids, we find chromatin (gunas)

the qualities by which each and every 'thing' (configuration) is characterized, by which we differentiate, classify and know them. The synthesis of all qualities is that we label Logos (Saguna Brahman) and if we call the Logos *God* then we have a verifiable description of that statement "God is all in all."

There is another term we must use—*gametes*, the marrying cells. As you know, the somatic cells of homo sapiens do not marry. Of the cells that marry, there are those called the sperm and ovum. They are called gametes to differentiate them from the somatic cells. Cells, other than the gametes, in that level of objective self-consciousness that we call man, contain 48 chromosomes. The gametes, the marrying cells, contain only 24 each. Now let us think of these gametes with their respective chromosomes as differentiated individuals, in which the positive and negative centers of their centrosomes are united, and yet they become positive and negative to each other when the neutral power of the Field (the neutron in the atom) gives its sanction to the cytoplasm—Mother Substance of the cell. So long as this sanction is not given, the positive and negative centers of the centrosomes remain unpolarized and therefore close together, or as one.

When the sperm enters the ovum, the nuclei of the gametes containing the chromatin (of which chromosomes are composed) are drawn to each other by the lines of force of the centrosomes, which I illustrated with the two magnets, the positive pulling to the negative and the negative to the positive. That pull or push is that which is 'behind' the chromosomes within the nuclei, forcing them together—24 from the ovum and 24 from the sperm—into one nucleus, called the somatic cell. Here in this process, called oogamy, phenomenally portrayed, we witness a reflection of that beginning of the cosmic process or the Primal Cause of a mahamanvantara. In like manner we can consider the centrosomes as representations of the positive and negative poles of the Field and also as portraying the positive and negative aspects of the Trinity.

The 24 individuals (chromosomes) in each gamete, when united, constitute a new individual on a higher level—the cell. A Field representing a higher round on the spiral (of the Logos) now takes over control of a new configuration—the cell. Without trying to explain oogamy we can tell our children that little lives group themselves together to form a body so that a spirit higher in development can incarnate or have a life in a 'body'. And can we not, children of our Father-Mother-God, see in this process (which is repeated below the level of the cell to the atom, and above the level of the cell is repeated over and over on each round of the Logoidal helix to and including the Logos), the creating Cause of that which we label cosmos?

The cell contains 48 lesser-developed entities, chromosomes, and is now called a somatic cell. In that process called mitosis, chromosomes divide again and again in rapid duplication and multiplication of that original somatic cell. The gametes came together and made one "the twain shall become one flesh." Relative to a single individualized configuration (physiological organism of a man) this primal somatic

cell stands as a representation in the microcosm (Mother Substance—cytoplasm—the lowest level of cosmos) of the “Only Begotten Son” (Logos) in the macrocosm, and which in its own right (nature) becomes the progenitor of the multiplicity of the other differentiated cells composing a given physiological organism. It (the Logos of its microcosmic world) remains one—the only begotten of its world—of a polarity on a higher level or round of the Logoidal helix.

Good aristotelians think of man and woman becoming “one flesh.” How could they become one? Well, they cannot and they do not, except in the union of their gametes, which is actual, or literal. In the union of their gametes they do vicariously become “one flesh”—a life-fact.

Any given physiological organism is nothing except the duplication and multiplication of that one (life-fact or primal somatic cell), because every cell of the countless billions of which your physiological organism is composed is a perfect reproduction or duplication in basic structure of that original cell, the only begotten one. The only difference that can be found in the many cells is that each has been given a specialized work to do. That suggests another wonderful subject, the distribution of labor to which the individual cells are assigned to perform. I will take time and create opportunity to go into this later on and show the marvelous organizing and directing powers of the Field force, as is exhibited by the cells in the different work performed in the physiological organism-as-a-whole. In that study we will establish the Organizer (Surya) as He who works under Will (Atma). In this we will describe the same organization process, distribution of labor, etc., on a cosmic scale, and under the power of Logos.

But the point I am after here (in the microcosm) is that there is no change whatever in the basic structure of the cells. They are merely duplications in structure of the original cell formed from the union of the two gamete cells. Each somatic cell has 48 little individuals called chromosomes. Each of the chromosomes has exactly the same colored living matter (mater) that was in the common reservoir (the original cell or the only begotten one) when the parent cells became “one flesh.” Here we have the complete epitomization of the whole cosmic process as well as the complete structure of a given individual in his configured parts. That single original cell, the epitomization of the whole individual on his configured level, also portrays the whole—the cosmos—and establishes that obscure and little understood cell as a most important constituent of cosmology.

In these discussions, descriptions, etc., it is most important to keep the levels sharply differentiated. In our daily association in the school we say to each other, “Keep your levels straight.” So may I say to you, “Watch those different levels in which the configuring process is described.” Generally we describe a given configuration as units of energy, etc., outlining a form. But in respect to cellular structures (and consequently living plants, living animal organisms, all biota, etc.) wherein colloidal components represent the greater percentage of mass, energy

structures present, etc., we label the level so that either an energy structure (colloidal) or guna is indicated. A very small fraction of the mass of cytoplasm or protoplasm in living cellular structures is crystalloidal, including the metaplasm which is 'lifeless' and excretory, and consequently has no function in the organism. In our School of the Natural Order we associate colloidal structures with chromatin, cytoplasm, protoplasm, living matter substance (mater), etc., and also with qualities (gunas) by which every living 'thing' is characterized.

To advanced students of the gnosis this assumes extensive proportions, on the grounds that in it is found not only empirical substantiations for the teachings with regard to the cosmic process, but that man (as a state) represents a level in the expanding consciousness of that which we label Logos, and as such is integrated in cosmos. So, to us, colloidal energy structures, colloids, etc., represent substances in living matter configurations pertaining to the World Mother in which the Power-to-be-conscious (Logos) is functioning and developing a means (a vehicle) for Self-awareness.

For the sake of simplification, we use the word *colloid* as a synonym for two terms—*chromatin* and *guna*; with weight of thought upon guna (quality). Aristotelian embryologists label those energy structures (which we call gunas) genes, as carriers of "hereditary characteristics," and as a rule evaluation is restricted to the genealogical relationships; whereas our referent for gunas, while comprehending qualities exhibited in blood relationships, extends to and includes ethnic, racial, subhuman, animal, plant, etc., characteristics and/or qualities. Later in this course these relationships pivoting on colloidal colored-matter chromatin will include all branches of the River, or the Tree of Life, represented in the structure of cosmos.

In the gnosis, this planet we call earth is considered as one organism, and that phase in the configuring process of it we label cytoplasm, protoplasm, etc., or living matter (which we as individuals incorporate into our respective bodies) represents a state of Logoidal consciousness, a state that may be described as an awakening awareness. Add to this that consciousness, awareness, knowing, etc., may be possible only by reason of characteristics, qualities, attributes, etc., in short, gunas. So each of us, as every other living 'thing', 'inherits' the qualities by which we know and are known from our common World Mother. (Those gunas exist in her substance as representations of the synthetical or arupa states of the Power-to-be-conscious, the Logos.)

But return to colored matter (chromatin), colloidal configurations in the cytoplasm of cells, this colored matter in cellular structures seemingly exerts a powerful influence upon the continuing configuring process, although this influence is less persuasive when that which is functioning in the configuration is a more highly developed individual. These more highly developed ones are less influenced by energies represented in chromatin by reason of the fact that Will (Atma) has become stronger than the formative forces of mother nature. As individuals, one by one,

develop Will (consciousness of Atma) they escape from the World Mother's control; i.e., are born of her. This "escape" or "birth" is also called completion of the lunar cycle phase of the individualizing process, and on a higher level it is analogous to the telophase of mitosis, or vice versa. That means that hereditary propensities, functions, characteristics, energies, etc., lose their influence in a given individual as he breaks identity with his configuration and focuses consciousness in his Field or Higher Self. Until this emancipation is accomplished every 'thing', from man to atom, is governed by the gunas incorporated as chromatin in his energy system or configuration. While his consciousness is identified with this that he calls 'body' he falls completely under the cyclic process of the energy world. As Paul said so well in the Bible, "...under the law of sin [sense] and death."

The energy world is one, with many differentiations. In this differentiating process into conscious energy systems we label atoms, minerals, plants, animals, man, and from the race as-a-whole (man), on to an ascending spiral to ethnic groups, divisions within ethnic groups or clans, families, etc., the genealogical field is found or reached and given this generalized term—family, and the "family" is narrowed down or differentiated into a given individual.

Imagine one vast sphere of energy substance, and that sphere is broken up into many lesser spheres. Each of those lesser spheres becomes broken up into lesser spheres, and each into yet lesser spheres, until we come down to a given individualized sphere. In thinking of this vast and almost incomprehensible process and for the sake of understanding, we are required to keep two factors in mind and mentally see them as distinctly separate. (Later, and on a much higher level, we will see these two as one). Before we can see these two as one, we must see them as distinctly separate. In fact, the seeing them separately becomes the means whereby we can see them as one. (This has been the age-long confusion between the doctrines of dualism and monism.) One of these factors has been descriptively developed in this lesson—namely, the Mother Substance or the energy world. This factor therefore is represented by energy substances in configured forms, the material composing our bodies as well as all other biota. The other factor is the Power which functions in these forms and is called the Logos. In this differentiating process, the closer we approach the individualized sphere, the clearer becomes consciousness of the Power as separate and distinct from the configuration of energy systems and gunas in which It functions.

Up to this point, wherein a given individual has become conscious of being the Power and consequently has broken the habit of identifying himself with his forms, these two (Power and form) appeared as one, acted as one and were generally accepted as one. After this point, awareness of the Power as Self, has been accomplished, then an expansion of consciousness of Self begins. He will find that he not only belongs to a family, but that the family does not consist of blood ties. The "ties that bind" this family (group) are far more powerful, extensive, comprehensive, etc.

Here again we are called upon to keep two factors distinctly separate. One—the ties represented in the form of chromatin in colloids, genes, chromosomes, etc., which bind together those identified with the World Mother or living matter (those under the Lunar cycle), and two—those ties represented by gunas in living matter freed from affinity with the World Mother, i.e., having Logoidal qualities. These last named could be called qualities of Logoic consciousness. The first are qualities of mater (mother). To express it another way, we could call the first named qualities having representations as or in cytoplasm, the living matter of the World Mother. We could call the last qualities representations of the Light Mother focused or epitomized in Logos and reflected in the World Mother.

We have, therefore, a non-aristotelian concept of the word *family*. As referent it is described as the group with which one in his psychic nature affiliates. In this respect each of us belongs to a definite band, group, etc. I used the term band because it is a scriptural term (see second Psalms). Every individual belongs to a band, a gang, a group. That group is represented by a differentiated energy field. And this field becomes the configuration (body) in which a higher developed one functions. Carry this thought in an ascending helix until the Logos becomes the One who functions in the whole (spheres) as his configuration. Each of these groups or fields, therefore, 'belongs' to an overall group or field, "the body of our Lord." This ascending process is inverse to the undifferentiating process (the involutionary or descending) as described above. But each differentiated field on this, the ascending arc, is organized by and from one center of consciousness and power. As on the descending arc each of us is a member of a race and that race belongs to an overall planetary energy field, etc., so on the Logoidal or Power-to-be-conscious 'side' on the ascending arc we, respectively, become integrated in Being, in Reality, in Consciousness, in ever-widening states of the One Self.

As we see portrayed in cytoplasm, the centrosomes in those individual energy systems we call gamete cells cause the chromosomes to unite. So, on the ascending arc individualized spheres may be united in an overall conscious field and this, as in the cells, has its literal representation in living matter. Two form the poles of a group field. Let us entertain this as introductory to structure-function-order of consciousness in its energy world and configurations. We will go further into it as we become more conditioned to the language structure in which it is given. This may also be considered as the key to non-aristotelian morphology. Strictly speaking, this should not be called morphology, as the label ontology would more accurately represent the process. The moment we mention the influence of structure-function of the conscious field upon living matter and its configurations, we pass from the phenomenal aspect to an 'immaterial' influence. That is, we pass from morphology to ontology. This world and everything in it is governed by an invisible Power—invisible relative to the 'physical' instruments of sense. As one in sense cannot see, hear, touch, etc., lines of force of an electromagnetic field between the poles of a magnet, we must accept phenomenal effects as caused by such a field, so we must direct attention to an All-

Power (or Power over all) in every differentiated facet pertaining to this energy world.

Let the doubter think of the powerful invisible forces that tie the moon to the earth and the earth to the sun. That power is so great it is incomprehensible! It is like a rigid steel structure, yet one limited to sense cannot see anything. Some mathematical statisticians have figured out the force that ties the moon to the earth. If steel cables eleven inches in diameter could be anchored to every square foot of one hemisphere of the earth, the force that ties the moon to the earth would break every one of those steel cables simultaneously. None of us can comprehend such force or power, saying nothing of trying to comprehend the power that holds the planets, solar system, and mighty galaxies in structural oneness! So, let us not childishly quibble about it. That force of the Field is paramount over all substances. This is the Power which is called God in that graphic metaphor, "with this Power he holds the whole sidereal universe 'in the hollow of his hands.'" Yet, this is the Power with which you and I think, feel, and act. So, "Ye are gods (in truth) and the eternal truth cannot be broken."

LESSON 12

SEMANTICS — PART TWO

With this series of lessons on cosmology we are in a study gradually leading thought and understanding to a more comprehensive grasp of the cosmic process. In consideration of this, we must treat our inquiry into cytoplasmic structural representations as a study of a specialized aspect of that process. As an aid to understanding, I find it advisable to include some elementary semantics. This interspersed in the more generalized description of the thesis provides a check on our thinking so that we may not unconsciously or inadvertently fall under illusions, into confusion through identifying labels (words) with 'things' described, identifying labels for higher orders in abstracting with lower orders, mixing verbalistic levels, etc. If we had the developed ability to function in or on the Mind level, we would be able to communicate with one another without words. We would communicate by and through conscious registration of thought waves and frequencies. Not having that ability completely developed, we have to combine the two—words plus frequency registration. I dare say that you can get more out of registering frequencies than you can get out of trying to translate words or by living in concepts abstracted from words. So, if you do not get my words, get me. If you can do that there will be no doubt that you will be ahead in understanding. But, so long as we are under the necessity of using words as a means of communication, we should keep our understanding of them as straight as possible for us to do so. This is done by setting up a referent for each word used to represent a subject. By the word *referent* is meant the significance, the meaning. Words have no meaning in themselves. Where there is no referent, no significance, the sound of an uttered word represents a noise, sometimes a disturbing noise, and nothing else. Such signs, letters put together in words and other conventions put on paper having or representing no referent in life facts, are not only useless, they are deceiving liars and cheats. So for those kinds of words the referent would be described as a falsifying, deceiving liar.

As a student of the wisdom teachings, set your mind never to give meaning or value to a word. Watch and search for that which the word represents. What does the word, as symbol, represent? This question should be continuously carried in the forethought of every sincere student until it becomes functional as a force in his psychic nature. This is what I mean by keeping our understanding of words and their usage straight.

For this lesson we will not attempt an explanation of the more advanced phase of semantics, as that part of the course will come later. For those of you who may think that this will be too academic or formidable, please be assured that it will represent one of the most important factors in understanding the vital life facts in which we are

involved during this transition period. It will also be a prerequisite for participation in the new order (or new cycle) coming in.

By the time we get through with a description of our camera chart, along with other descriptions, you will have the elementary basis for proper evaluation of words we use. This means that you will not be confused in giving value to words. The meaning resides in the context of frequencies held en rapport or in a collective consciousness (oversoul) at a given moment; i.e., the psychological context of situation at a given date. If you quoted me word for word in a different context of frequencies, situation, etc., than that in which the words were used, you would misquote me or you would be wrong. You did not really represent me at the former times, for in order to do so you would have had to reestablish the psychological context of situation.

Among friends, acquaintances, members of one's own culture or race, etc., meaning resides in the frequency rapport held in the consciousness of each and at a given or specified date or times. Words used symbolize that meaning at that moment. Those same words will not symbolize that meaning at another moment wherein the context of frequency rapport has changed. In the best possible circumstances it is difficult to use words as a medium of communication. It would be absolutely impossible to communicate one with another if it were not for the fact that each one of us can function telepathically, to a certain degree, and also due to the fact that the psyche of each participant is integrated in a common oversoul wherein basic meanings have become established. Even this explanation will have to be modified when differences in degree or state of development of participants exhibit widened ranges of separateness. Much depends upon the state of development of the individuals considered, for some can establish a more definite rapport with the race consciousness or oversoul than others.

In a more closely integrated group, individuals understand each other even to the point where if a wrong word is used, the right 'thing' is understood. To find the significance, the referent, for a particular word at a given date, or to ascertain the meaning words symbolize, resort to feeling rather than to thinking. Thinking will give or render a concept, a definition, but not the meaning. Meaning recognized by feeling represents that which we mean by the word semantics. In practicing this we find many words which represent no meaning. I have carried this practice to an extent where, to my own satisfaction at least, I can detect an interpolated or mistranslated word in a given text. However, it is a shocking fact that many words in current usage are just noises, just plain spurious lies.

Our camera chart facilitates learning to differentiate in the structure of language, levels in the world of meanings, as well as orders in the process of abstracting. If we remember that this world, described as an energy system, is other than the 'thing' or phenomenon pictured by sense, then we will have no difficulty in understanding that that from which we receive stimuli in the form of energy waves and frequencies represents events in space-time and as such can be called real. In the highest and

clearest perception, these dynamic events are seen as an activity in Light-energy substances by which a creating Power is known. On our camera chart on page 58 the dynamic configuration portrayed of that which we label tree, stands for the sub-microscopic world, in the language of the objective manifold of values. But in the space-time event perception and the language relative thereto, this figure represents this world as an energy system. The radiant field around the configuration, therefore, represents a differentiation of the source, the Logos from which all and every 'thing' is derived (i.e., abstracted). We have these labels: sub-microscopic world, this world as an energy system, source, causation, Logos (Reason). When I use the word Logos I use it as Plato used it, meaning "the Reason" for anything.

During the time of King James when scholars appointed by the king were selecting, out of a mass of manuscripts available, that which they were going to incorporate into a Christian Bible, they came to the Greek words, "In the beginning was the Logos, the Logos was with God and the Logos was God." I think it was unfortunate that they did not put in parentheses "the Reason" after the word Logos instead of translating "the Logos" as "the Word." If you will go to the original Greek, which most scholars do, you will find in the original manuscript the words, "In the beginning was the Logos ..."

We use the diagrammed figure of a radiance or field on our camera chart to symbolize a differentiation of Logos, the Reason or Primal Cause as a differentiated state represented by a field characterized by waves and frequencies in and of energy substances. Therefore, it represents the submicroscopic world and/or this world as an energy system, etc. The multiplicity of little checks or jigs in the diagrammed figure represents the many wavelengths and frequencies characterizing the energy world or any configuration thereof.

On the chart notice the radiating lines converging in the lens of the camera. There are only a few out of many of these lines that we can or do register. Those we do not register represent a vastness of waves and frequencies that we are unable to register through the instrumentality of sense faculties. All waves and frequencies in and of World Mother Substance are here now, but at our present state of development we lack the faculty, organization, instrumentality, etc., with which to register most of them.

We can, however, use the science of general semantics to great advantage in our School of the Natural Order. The whole problem of what we call evolution, expansion of consciousness, growth, development, etc., resolves into one effort, namely, refining and developing faculties with which to register higher and higher frequencies. It is not a problem of getting something. We do not have to run here or there, look under the bed, in the desert, in the caves of the Himalayan Mountains, etc. The problem is one of self-development, self-refinement. Here in our school we have a methodology whereby that process can be and is being accomplished. No longer do we have to grope around in the dark trying to find how to do it. We know definitely what to do and how to do it. Do what? Refine our respective selves in order to register finer and

finer frequencies. I think that is wonderful! Give me Light! For above and beyond all other considerations, I want to walk in the light of clear understanding.

On our chart the image or figure pictured on the plate or film of the camera symbolizes frequencies that we, respectively, register and utilize in the formulation of an image in the psychic nature, which will be the point of beginning in the abstracting process. In description, it is this formulated image appearing substantive that we label the objective world, the 'object', the 'thing', etc. This formulation of an image in consciousness focused in the psychic nature (whether the image appears substantive or not) is what we call the first order in the abstracting process.

LESSON 13

CYTOPLASMIC STRUCTURAL REPRESENTATIONS

(The World of Living Matter)

PART FOUR

To begin this lesson, let us turn our attention to the diagram we have labeled “*The Field*” on page 116. Here the label “Field” equates with the radiance around the configuration on the camera chart (page 58) and the labels *the sub-microscopic world*, *this world as an energy system*, etc. To every ‘manifestation’ or configuration, there must be a field as a source or reason therefor. We can think of this as an electromagnetic field, having a positive and a negative pole. The field is always described as a three-dimensional sphere; i.e., having three spatial dimensions. Every field, represented as a sphere, can also be described as a field of substance; i.e., space of substance. Much misunderstanding is prevalent about this word *space*. The label *space* must not be used for the apparent distance between two or more ‘objects’. Such a concept could be called illusory space—that is, phenomenal space. The apparent distance between two or more objects, like the sun and earth, the earth and moon, the earth and constellations, etc., can be called illusory space or mayaistic space. When we will have carried through with our description of the camera chart we will more plainly see how the ‘thing’, the ‘object’, is formulated in consciousness. Then we will have a basis for the statement that all phenomena are illusory or mayaistic. So if the ‘object’, the ‘thing’, as it appears to our senses is illusory, the apparent distance between two or more so-called objects is also illusory, consequently non-existent. Let us as students in the School of the Natural Order begin to think of the label *space* in a different way, as representing a different referent.

For illustration, I have in my hand that which we call a glass. I will pour water into the glass—a glass of water. Use the word *space* like we use the word *glass*—a space of substance, substance defining a space and like a sphere having three dimensions. Therefore, in the absence of a substance, the label *space* would have no validity. What referent can we find for the word *substance*? We have two—the experience of that which we call energy and light. In this course of lessons energy and light are described in terms of consciousness and the content thereof, experience, a referent for substance. This will be gone into more precisely later on.

In thinking of the label *space* and the referent symbolized, let us condition our minds as suggested above, because we will then better understand modern physics as well as the teachings of the School of the Natural Order. This will also give us the non-aristotelian description of space, a space of three dimensions.

One more step. Any motion (action) within or of the substance of a given space is called time. Space having three dimensions, action (motion) 'in' or 'of' the space of substance will have three dimensions also. We will have three dimensions of time as we have three dimensions of space.

Now let us turn our attention to the substance defining a space. On our diagram of a field (page 116) we have represented motion or action as two spirals. Think of one spiral as being negatively charged, and the other one motivated by the positive pole of the field. Anyone can demonstrate this with a magnet—the positive and negative poles pulling together and between the positive and negative poles—a field of energy. In a given field the positive and negative poles account for the action (motion) in the field. In our diagram, action motivated by the positive pole is labeled light and action motivated by the negative pole is labeled energy. Energy action within the field should be portrayed in colors of the spectrum, from violet to red with the green occupying the exact center, the three primary substances in the range of gunas (qualities). This range of gunas represents energy substance of the field.

I want to leave this for a moment and call attention to the process called mitosis. After a sperm enters the ovum, one cell is created. That one cell multiplies itself by countless divisions in the configuring process of the 'physical' body. Reduce any given *this* to its ultimate or primary essence, and what do you find? Units of energy—positive and negative—held in a configuration by a third factor, the neutral power. Let us begin to use that language. Let us say "configuration," instead of saying "this that we call physical body." That last phrase is erroneous, because if we analyze it, what is the referent for the word *physical*? I have been looking for that answer for about thirty years, and I cannot find a referent. I think it is a noise—a word without a referent. But I can see dynamic units of energy representing states of consciousness in this configuration in which I function.

But let us return to the process we call mitosis. In the morphological process of duplication and multiplication, we must remember that we are observing phenomenal appearances or effects—the first order of abstraction on our camera chart. Successive stages in this process labeled mitosis portray or picture transformations taking place in the field. Let us imagine that we could show a motion picture to a group of individuals who have no knowledge of how the shadows are produced on the canvas or screen. But let us say that out of this group observing the shadows on the canvas there are a few who put two and two together and make a mental construct of the cause of the shadows observed.

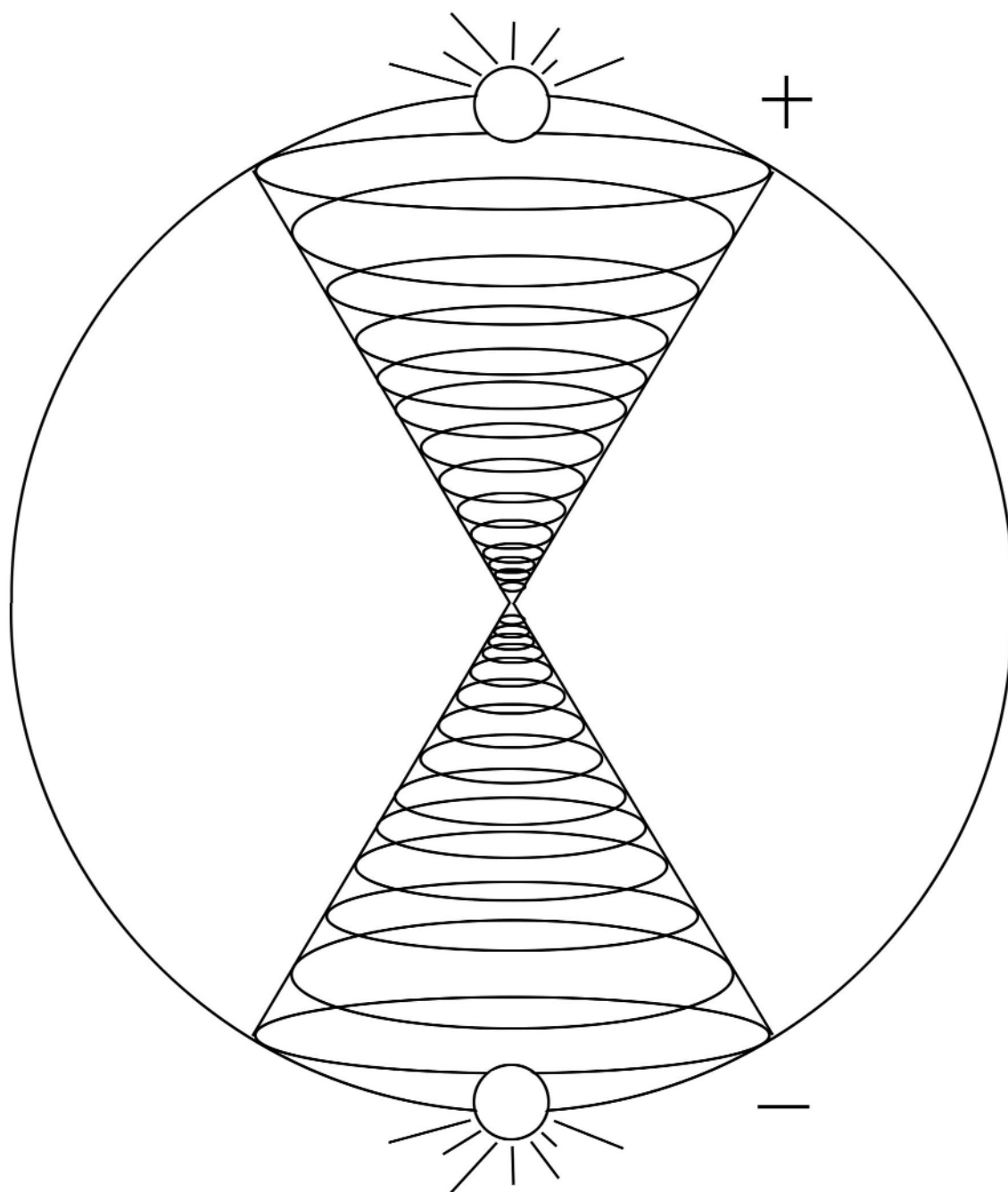
But suppose that in the midst of their studies along comes an individual who says that they can arrive at only a partial answer, that through the study of the pictures (phenomena) it is impossible to ascertain the true facts. This individual further says, "I can give you a full and complete answer, because I can perceive the field wherein the cause (reason) lies and I can do that without studying the phenomena." You can well imagine that that man is going to have a difficult time on his hands, especially

among the good identifiers of mentally abstracted 'causes' with the shadows from which the abstractions were made (aristotelians) who are going to hang on to their phenomena as causative for its own operation, evidences, existence, etc., because they have no other referent. In the attempt to get the idea over to them, the man would likely ask, "How do you see any 'thing'? Is it not through the registry of frequency, and out of the frequency registered that you formulate a mental picture? Well, you can register frequency and understand it without the instrumentality of the sense organs, and without formulating pictures just by knowing the guna or quality of frequency itself, whether it is registered through the instrumentality of the sense faculties or not. The faculty that is or can be developed to register frequency and understand it, sans phenomena, is called Mind faculty. We either function through the instruments of sense faculties by receiving stimuli (waves and frequencies registered) which we call perception of phenomena, or we function 'outside' of the instruments of sense; therefore, 'outside' of phenomena, with, of course, many degrees between. More than likely he would say, "See here, there is a projection machine so constructed that bright light shines through a moving film and the images on the film are projected on the screen as shadows, etc."

Let us explain what our hypothetical individual was first saying. Whether we, respectively, function through and with sense-faculty instrumentalities or 'outside' of those in Mind faculty, we do function in the configuration developed out of the energy world with its frequency correspondences and relationships. There will come a time (state) when we can function 'outside' of the configuration and then we will not have to use the correspondences and relationships between the configuration and the energy world to contact the Logos. We will then be called Logoi. This state is very difficult for us to understand while under the necessity of having a configuration (body) with its sense and/or Mind faculties and their instrumentalities with which to function. This seems to be as difficult for us to understand as those who never saw or heard of a projection machine to understand what it was or is that 'creates' the shadows.

But in trying to learn something about the correspondences between an individualized consciousness functioning in a configuration and the Logos, we can gain much through a study of mitosis. We find in the cytoplasm (living matter of cells) little groups or concentrations called chromosomes. Chromosomes are composed of colloids and labeled genes. These colloids exhibit a wide range in coloring or of colored matter, chromatin. Chromatin, composing chromosomes, has a direct correspondence and relationship with that synthesis of all gunas, the Logos, or the gunas composing that which we call Logos (the Field, the Reason, the Cause). That which connects every individual (from body characteristics up to and including his mental level) with the Logos is the guna of the frequency in Logos which is registered and transmitted to the gunas (qualities appearing as chromatin in cells), present or existing in the configuration of a given individual. The structure of Logos can be described as a composition of all gunas in a higher-level synthesized form.

THE FIELD



When a given individual will have built into his own configuration (body), and of course every cell thereof, the complete band of chromatin (the entire color spectrum), then the Logos “becomes flesh and dwells among us.” That means that the Logos can function fully in or as that individual.

Here we are considering chromatin—colored living matter in colloidal structure of cytoplasm—and through this study we intend to link not only hereditary transmissions, but that which we call growth or evolution of the species homo sapiens, stages in development emancipation from the cycle of necessity, etc. (By the word heredity I mean mental capacities and potentialities, character of emotional functions, type of sensations experienced, neural structure of the configuration, ‘body’ characteristics, etc. These are represented by genealogical guna epitomizations in colloidal/chromatin structures of sperm and ovum cells.) The word heredity represents a broad enough referent to cover those mental characteristics and constructs which fall under the categories included in space and time coordinates, factors, etc. It also includes the awareness/ability to feel, sense or mentally grasp space-time. This would comprehend just about all configurational characteristics (gunas) used by Atman (the Self-conscious Autonomous Field) when he functions in space and time (as representation of gunas).

Let us make a fresh start with something easier to understand—the relationship between the guna (quality) in the Autonomous Conscious Field, and the individual in his configuration with consciousness identified with his body-self. Remember, the body-self is an image in his mind abstracted from stimuli received from his configuration and identified with it. It also includes the psychological accumulation of the results of many feelings, thinkings, values, etc., based upon belief in the reality of the substantive appearing image. In this state of identity the individual is bound, limited, confined, etc., to the senses which have been developed out of this state. His consciousness functions alternately in the sense registry and the psychological results developed therefrom.

We are describing the relationship between that part of his consciousness which functions as a Logos and that part of his consciousness which functions in identity with the body-self. These two states are “mortised and tenoned” in and by energy substance. The waves and frequencies in energy substance represent the relationship obtaining between the two. The ancient sages and seers in India understood this relationship to such an extent that they labeled that which we call the Logos *Saguna Brahman* (the prefix Sa - signifying having, and in this sense, having all gunas). This description of the relationship between the microcosmic self and macrocosmic Self (between man and the Heavenly Man) becomes in the final analysis a description of *Saguna Brahman* (as monadic synthesis of all qualities or Logos) and chromatin content of the cytoplasmic structures (cells).

As an analogy let us take color perception and recall some part of what the physiologists have told us about the structure of the eye—one of the most

dumbfounding 'miracles' that the configuring process has developed. In the eye we have first the lens, then the rods and cones, and lying back of them the neurons. One neuron means one cell of the nervous system. Every organ, tissue, bone, as well as other structures of the configuration, is built up by duplication and multiplication of cells, with the exception of the cells called neurons of the nervous system. They are not built up by duplication and multiplication; they are developed by cell extensions. Where the dendrites and fibrils run out from the neurons of any part of the brain or nervous system, they are extensions of single cells. The rods and cones are so constructed that they register different wavelengths of which white light is composed. Each color of the spectrum represents a multiplicity of wavelengths. That is why we say that each shade of color is characterized by its own individual wave - frequency. All colors of the spectrum are synthesized into the three primaries—red, green, and violet. The rods and cones of the eye are so constructed that each can only pick up a given frequency wave. So, in the organization of rods and cones of the eye we find three groups, one for each of the primary groups. We have red, green, and violet frequency groups.

Chromatin, in colloidal form of the cytoplasm constituting these neurons connected with the optic nerve, responds to the corresponding guna frequency. However, if chromatin is absent, or the rods and cones are impaired, there can be no reaction, no response. Then we would say that the individual is color-blind. If the rods and cones are normal but chromatin (guna) is lacking in the cytoplasm of the neurons connected with the optic nerve, then color-blindness results. How profound this is! We can now understand why one can walk and talk with his God-Self and another cannot. Herein lies the key to the relationship between the microcosm and the macrocosm, between man (individuals in general in their respective body-self states) and his God-Self (Logos), his true estate.

LESSON 14

CYTOPLASMIC STRUCTURAL REPRESENTATIONS

(The World of Living Matter)

PART FIVE

*... "Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."*

—Flower in the Crannied Wall
by Alfred Lord Tennyson

This episode as described by Tennyson when he plucked the little flower from the crannied wall reminds us of our present concern with the cell. If we knew everything there is to know about it, we would know the whole cosmic process, for the cell reveals to us the mystery of cosmos in its structure, function, and order.

In the study of the structure and function of the cell, our attention has been attracted to an important substance called chromatin, colored living matter. In every possible way we must associate, equate, etc., this symbol or word, chromatin, with the word *guna* (an anglicized word from the Sanskrit denoting quality). To illustrate, let us use all the colors of the spectrum to represent qualities (gunas). First, because like gunas, in color we can readily designate the three primaries. Second, there are many shades to each of the seven principal rays. Third, color frequencies reach the consciousness directly from the Source (Logos). No other phenomena except the guna frequencies do this. All other phenomena are formulated images.

Find the three primary gunas (sattva, rajas, tamas). Consider the multiplicity of degrees (shades) and directness of registry in the each of the following: space, time, love, tone, sensation, feeling, emotion, thought, atomic structure, elements, color, etc. The list could be greatly extended. By going over these gunas we have listed, can you differentiate the seven rays? Notice how these (and of course many others) are "taken for granted," "accepted without question," are "axiomatic," etc. This is because of the fact that the waves and frequencies from their prototypes in the Logos reach consciousness directly and have done this for ages—so much so that these gunas have become established as states of consciousness. The modus operandi of this will become clear in our examination of chromatin. Chromatin represents the gunas in living matter, or the Living Mother. There is a most profound significance to this association of the terms Living Mother and World Mother with cytoplasm (living matter) as will be developed in due course. But just now I am desirous of conditioning your thought to this new idea; namely, that chromatin in the cytoplasm

of a cell resolves into those structures called chromosomes, and that these form a nucleus around which a delicate membrane is formed. This nucleus is analogous to a developing embryo in any mother's substance (body). The colored living matter called chromatin, representing gunas, did not just happen to be present in cytoplasm. It must be accounted for. How was it developed? From whence did it come? At this stage of developing thought about it, I do not believe it would serve understanding to tell one of those Oriental allegorical stories, such as the one about the Archetypal Gods putting Adam-Kadman to sleep and from his side (the Kadman side) extracting a rib, and out of said 'rib' fashioning the womb-man or woman, who became the mother of a race called man. No, I think we had better leave the 'rib' story alone and seek some other method of description. For this description let us turn our attention to the immaterial conscious Autonomous Field.

In the diagram of a sphere or field (page 116) two cone-like spirals are shown. These spirals are suggestive of many others having a common apex-center, but spiraling along different radii to the periphery. Let us assume that we have twenty-four of these spirals in our sphere, of which twelve could be shown in Diamond Light, and opposite to each, the other twelve could be shown in the seven major colors of the spectrum, that is, each of the opposite twelve shown in the seven colors. Let us label the whole *the Source*, or *the body of Logos*, called the Great Christos of our solar system. The diagram also could be used to symbolize the galaxy 'above' or the planet earth 'below', etc.

In respect to this whole which we labeled Logos (Reason for everything), and/or the Great Christos, there are many factors which must be synthesized into our mental construct or grasp. Among these are the following: The sphere represents a space. Space implies some kind of substance. We use the word *space* as we would use a label for a container full of something (not as the apparent distance between two or more 'objects'). In this case our space represents a space of consciousness evidenced by essences of light and light; essences of energy and energy; and essences of substance and substance.

The spiraling motion or action in substance (the spirals) represent time, and like the space have three dimensions. So we have six dimensions—three of space (the sphere), three of time—and a seventh represented by the apex of all the spirals—the point, center, or zero. ('In', 'through', or 'beyond' the zero is the Supernal Triad.)

The Archetypes, as Will and Mind, inhere in the Diamond Light half of our sphere or the Great Christos. (In the diagram given on page 77 of the course, this level is labeled Arche.) These archetypes have representations in substance and are symbolized by the lower spirals on our diagram. Relative to subsequent field differentiations with their respective configurations of substance, these representations of archetypes (as synthesis of all gunas) can be called prototypes.

These spirals in our sphere, as representations of archetypes, represent the synthesis of all gunas. That is, each range of degrees, shades, etc., is synthesized into one of the seven colors. We can call each color in a given spiral the monad of all its differentiations. So, these prototypes represent the archetypes from 'above' and the monads of all gunas from 'below'. And spiraling, unfolding in time, they appear in differentiated fields and their respective configurations as colored living matter chromatin. (Let me say parenthetically that if anyone not a student in our School of the Natural Order should read this lesson, the condensation given here is possible because each factor, point, subject, etc., mentioned has been exhaustively described in lessons given previously.)

This seems to be a long way to go in order to account for the chromatin in the cytoplasm of a cell. But one more point remains. How can one describe the minute and particular significances, actual and potential aptitudes, components of a state of consciousness sustained by Will and Mind and which become archetypal representations in Diamond Light? We are told that Sons of the Gods personify these archetypal representations and only they could answer this question. But we would be unable to understand the answer for it would be given in signals of light receivable only in Mind substance.

On our more familiar mental level we might devise a guna spectrum with which to measure the evolutionary point (on the time-line) reached by a given differentiated entity or individual on the ascending arc. The degree or amount of chromatin exhibited in the cells of his configuration of living matter, relative to the full guna spectrum, would supply the data not only to establish his point on the unfolding time line, but by gunas (colored matter) absent, weak, degree indicated, etc., would also determine faculties which should be built up, concentrated on, developed, etc.

We might also devise a refractor with which to convert guna components of chromatin into their respective waves and frequencies. You will readily appreciate the wide range of usages to which such a refractor could be put and the confusions it would clear up. For instance, it would clarify blood types, parenthood determinations, race and ethnic identifications, vocational resolutions, classifications, "will it be a boy or a girl" findings, etc.

Today (1952) we will indulge in good-natured chuckles over such speculations. Tomorrow the top scientists in guna physics will be creating these gadgets. Others with developed faculties in Mind substance will not need gadgets with which to see and know "what is in man."

Within the realm of truth, this world can only be described as an energy system. The phenomenal aspect thereof represents nothing except abstractions formulated in an individualized consciousness out of stimuli received from this world as an energy system (waves and frequencies). Let me now conclude this lesson with a few dissociated paragraphs by way of reminders.

- When that which is perceived is clearly understood as a representation of the state of consciousness of the perceiver, then the key to the door of enlightenment has been found.
- The differentiations and configurations of this world as an energy system must also be considered as representations of states of consciousness on the part of Logos in, through, or as, some Being or Beings incorporated or synthesized in his nature.
- Different levels, various octaves in length of waves and frequencies, configurations of Light-energy, living-matter substances, etc., are indicative of conscious Beings in or personifying those states.
- Lines of force in a field describe helixes. Facing the positive pole, the helical line will be counterclockwise; facing the negative pole the helical line will be clockwise.
- All lines of demarcation between Light substances and energy substances, and between energy substances and living matter are arbitrary. Such lines do not exist in reality. They are only conventional devices.
- The ultimate value in studies of cytoplasmic structural representations, chromatin, etc., in perceiving processes in oöamy, mitosis, etc., lies in the understanding gained of correspondences and relationships that exist between levels in the differentiating cycles.
- The end product of similar experiences frequently repeated is called aptitude or faculty. Aptitudes established in consciousness (in Mind substance on the Field level) become represented in the next configuration as chromatin.
- In the configuring process (which is repeated in each renewal of earth life) an individual builds in colored matter corresponding to the gunas comprehended in and as aptitudes inhering in his Field consciousness.
- These gunas of aptitudes affinitize to race, group, genealogical family, etc., fields during preparatory stages for renewing earth life.
- Gunas of aptitudes in consciousness unerringly become gunas of attributes in configurations.
- Chromatin in the cytoplasm of cellular structures exists as representation of gunas built into consciousness as aptitudes which one takes with him from one incarnation to the next. That is called the monad, the “permanent atom,” that which one carries over from cycle to cycle in the palingenetic helix, and which is relatively invariant, indestructible, and immortal.

LESSON 15

SEMANTICS — PART THREE

In our previous lessons on semantics, the first and second of the orders in the abstracting process were described. There are nine of these orders as diagrammed (see page 58). There is one of three distinct levels of perception from which description can be given, or application made, of this diagram. I will indicate these three levels here and will develop them at length later. To restate this: There are three distinct levels (manifolds of values) upon which we use our camera diagram in our mental construct inventions, and there are nine orders in the abstracting or differentiating process relative to each level. I can go through the nine orders in the abstracting process relative to the level called objective self-consciousness (the first level), and then start over again and go through the nine orders relative to the level called the guna configurating process (the second level), and then go through again relating the orders to the level of Logoidal consciousness or conscious awareness and its states (the third level). On the other hand, we can take one order in the abstracting process on each of the three levels consecutively so that we may have a basis for relationship and comparison of one level with another as we go along. Let us elect this last named method of proceeding.

We have examined two orders in the abstracting process. Before proceeding let us indulge a brief review of those two orders. In the objective self-conscious state wherein function is limited to instrumentalities of sense faculties and characterized by a manifold of values based on and evolved out of identity with phenomena ('physical body', 'things', 'objects', etc.), we know that we become aware of any 'thing' only through or by reason of the registry of stimuli. This registry is by reason of the faculty of touch and its sense instrumentalities (and exclusively so, if we understand that the other sense functions are evolved or developed out of the first or original sense of touch and are modifications thereof). In the ultimate and final analysis, however, stimuli can be traced to, derived from, etc., waves and frequencies characterizing that which we label cosmos or the Light-energy World. Restricting the statement to the objective level or state, it can be said that where an individual does not register waves and frequencies he is unconscious. Let us use the faculty of sight to illustrate. If one does not register the waves and frequencies of light, he does not see; he is blind. Consider hearing. There is no sound in this room as I speak, but I dare say there is a lot of atmospheric disturbance. The mechanism of the ear registers those atmospheric waves. If you did not register those waves and convert them into impulses on your nervous system, you would not hear, and there would be no sound. Think of that about everything of which you are conscious, for there is no exception. When I said

everything, we carried the postulate out of the objective level into the psychological, the second level.

Every time you are conscious of 'something', (and carry this into the realm of thought, feeling, desire, aspiration, and every impulse you ever experienced) there preceded a conscious or unconscious registry of waves and frequencies. (The quality, guna, of frequencies registered will be the focal point of our attention and interest when we make application of the camera diagram to the second level as mentioned above.) But for now, let it be said that you could not have any thought, feeling, desire, aspiration, impulse, etc., if you did not register the frequency which these 'things' represent. The only exception which can be made relative to a single or given individual, is where one raises his forces out of his psychic nature and in consequence can function on the Mind level of the Light-energy world. This means that so long as an individual basically functions in the lunar cycle phase of the individualizing process (consciousness focused in and limited to the psychic nature), of necessity he operates, works in, or is motivated by frequencies consciously or unconsciously registered and coming to him from sources over which he has no volitional control. These frequencies are received or registered by him in strict correspondence with the guna content of his own state of consciousness, energy field, psychic nature, chromatin content of configuration, etc. But when he makes the Second Crossing (over the chasm or abyss which separates the psychic levels from the Mind level), he assumes complete conscious and volitional control over the frequencies he allows to register in any department or level of his state or conscious Self-awareness. In other words, he has become individualized.

Those who seek understanding of the gnosis must as quickly as possible learn to become conscious of the frequencies that are now unconsciously registered. In our school, strong emphasis is given to this phase of development, particularly for beginners. It is accomplished by focusing attention upon each of the five major force centers in the psychic nature in turn, until clear awareness of frequencies registered is gained as well as the ability to rule out frequencies that are not wanted or which one does not need to manifest. Those who seek also learn to polarize to the frequencies desired. (For complete details see Natural Order Process, Volume Three, on the telestic work.) It is the frequency registered, in accordance with its quality (guna) that creates that which one manifests.

Apropos of this point, we used to say that just as a piece of iron cast into a fire will partake of the quality of the fire, so the psychic nature will partake of the quality of that frequency with which it is allowed to associate. Every feeling, impulse, desire, thought, etc., therefore, that one manifests as representation is due to the frequency that that individual allowed his psychic nature to register. The old cliché, "As a man thinketh in his heart so is he," did not go far enough, because the "thinking in the heart" was motivated by frequencies registered, unless we interpret the registering of frequencies as "thinking in the heart." Could be!

We have likened the radiant field with its configuration on our camera diagram to the sub-microscopic world, that from which we receive the waves and frequencies. However, we have some variations on that label. We also called it cosmos, i.e., "this world as an energy system." Stepping it up to a higher level (the third) we equate that which it represents with Logoidal consciousness, the Reason (which means the source of all frequencies). Out of a vast range one can only register those waves and frequencies which correspond to the content of his state. Out of those wavelengths and frequencies which he registers he formulates images, pictures, etc., in his psychic nature. The pictures look as though they are 'out there', and for this 'out there' we use the term *substantive*. The images, pictures, etc., appear substantive. Or we can say they appear 'out there'. Referring to the atmospheric disturbances as in the case of hearing, the sound for its duration resides in the consciousness. Likewise, the pictures or images that appear to be 'out there' reside in the consciousness which functions in the psychic nature of the frequency receiver.

What *is* 'out there'? How is that from which we, respectively, receive frequencies to be described or explained? Before any attempt can be made to describe that, we first must circumspectly investigate the meaning of 'out there'. This presents a much bigger job than appears at first glance. As has adequately been done elsewhere in these lessons we must, for the sake of our description of the abstracting process, pass over it with only a reference to its salient features. 'Out there' is relative to a state of consciousness in identification with the objective sense of space and time. As there is a manifold of values developed out of this identification, labeled the objective self-conscious manifold, it can be said that 'out there' has no meaning except within this manifold. In space-time, conscious functioning 'out there' represents no meaning. However, I raised the point here so that the discerning student would not think that we had overlooked it.

In the question, "How is that from which we, respectively, receive frequencies to be described or explained?" there remain two unknown factors. It could be inferred that these factors are unestablished antecedents. There must be an antecedent for the pronominal word *that* and certainly for the *we*, although the respectively means any you or I. Let us take up the *we* (you or I) first and try to run down an antecedent. If it said, "Why, that is easy, it is any person or individual," a bigger question is raised. What is meant by a person, an individual, i.e., "I"? This assays down to "What do you mean to yourself when you say me or I?"

There is a story told in the Orient by every guru to chelas from time immemorial. It goes something like this. A seeker for understanding of the eternal wisdom was given a task by his teacher. The task was to find out what he was to himself, that is, what he was in fundamental truth or reality. The seeker started to find the answer by first considering his body. He analyzed it from every possible angle of which he was capable. He imagined it dead, in coma, cut up in pieces, etc., but ever and always he discovered that he, the I, was there seeing, knowing, etc., the various conditions he

imagined his body to be in. He then analyzed his body from the standpoint of materials (what we today would call chemistry). How much was gas, how much was water, how much was mineral, etc. He then concentrated on separating or projecting himself consciously from his body and after much practice he succeeded in doing this. Finally he said, "This body is not me."

The story continues on and on, how he took up one by one, sensations, feelings, desires, thoughts, etc., and after exhausting investigation respecting each he would conclude "not this," until there were so many "not thises" that he arrived at a conclusion wherein he could say, "Anything of which I am conscious, I am not this." So what remained? "I am that which is conscious," remained. (From this ancient story there has been developed a cliché in the psyche or race-consciousness of the Orient—"Not this, not this.") So the real antecedent for any we, you, me, I, etc., will not be that of which one is conscious, but the Power-with-which-he-is-conscious.

If we took time out to run down the antecedent for the pronominal word that in our sentence, "How is that from which we, respectively, receive frequencies . . ." etc., we would wind up with the same antecedent as in the case of the we, you, I; namely, the Power-to-be-conscious. Therefore, our conclusion would be that the Power-to-be-conscious identifies itself (or seems to do so) with representations of its own state of Self-knowing, and in that identification becomes eclipsed, or functions in a sense of separation from clear perception of itself. If this is the truth respecting the real "lowdown" concerning this situation, or any this, then we must accept it and at the same time devise ways and means to help us work out of this sense of separation.

The description of the camera diagram, and in getting the abstracting process into one's consciousness as a functioning or operational force, to me, represents one of the finest means to this end that I have ever discovered, short of being taken into the high and dynamic conscious field of a true guru. So, let us learn this abstracting process! Out of the characteristics exhibited by the 'thing', 'object', etc. (image-appearing-substantive), we again abstract; i.e., we create a label or name which is to represent the 'thing', 'object', etc., on the symbolic or verbalistic level for the purpose of communication.

In the collective sense, the labeler or namer (man) is called Adam, and all 'things' were brought by the frequencies before Adam and one by one he named them. That which he named them is what they were to be called. (I trust that the strict purist in Biblical quotation will pardon this paraphrase of the nineteenth verse of the second chapter of Genesis.) However, to account for the endless names in all languages for 'things' we should start thinking of our fathers and mothers, their fathers and mothers, and keep on going back until we get to the first aborigines, and on into the grunts, squeals, etc., of the animal world. Synthesize these phenomena into a representation of the objective self-conscious state of a Power-which-is-conscious, known by the Illuminati as The Man (or the Heavenly Man), and in ancient times was called Adam by the Hebrews. Whether it is a single Adam, a collective or a

generalized concept called humanity as Adam, or the recognition that the generic term *man* represents the objective self-conscious state of Logoidal consciousness, the naming was due to an abstraction from characteristics suggestive of the name given. This naming, together with the subject-predicate-object relationships that accompany it, is what we call the word, the verbalistic level, the second order in the abstracting process.

In describing this second order in the abstracting process we have confined ourselves to the first level upon which we apply our camera diagram. This level, remember, typifies that sense of separableness or state wherein the receiver of frequencies believes that that from which he receives the Light-energy waves and frequencies is something other than himself. So, in our mental construct, this level can be kept in its orderly place by associating it with the registration of frequencies. No matter how vast the range, bands, or octaves of waves and frequencies may be, if there exists that state of receiver and that from which frequencies are received, the first or objective self-conscious level is indicated.

This careful study and contemplation of the vastness in wave ranges of the Light-energy or frequency world is good for us, not only because it makes us humble; it also affords unending opportunity for widening understanding. Of this vastness we see or register such a limited range because of the little bit of a slit to peek through that our sense faculties provide us with. What a wonderful outlook lies before us! We have all those vast ranges to explore, and each range registered reveals a world teeming with life, beings, interests, etc., in the same way that the world we now see and know is revealed to us. If for one moment anyone doubts this, let him disprove the way he sees and knows the world he now sees and knows. How does he experience anything of which he is conscious in this world in which he lives now? The answer is by or through the registry of Light-energy waves and frequencies, and in no other way. Is it necessary to repeat that where one does not register frequencies he remains unconscious? So, why can we not apply this fact to the registry of other ranges or octaves of waves and frequencies and by or with the instrumentalities of other faculties than the 'physical' senses? The other teeming worlds will then appear just as real as this one.

We have explored this world (objectively considered) from the North Pole to the South Pole. We have crawled into jungles, out of the way places, etc., until there is nothing left to explore. But we have many other worlds at the very threshold of our present objectified state of consciousness that we haven't even investigated. The gnosis represents a teaching that is an introduction into those other realms with the heightened interest of exploration. It presents the most adventurous line of development that could be devised. Imagine that you knew nothing of this entire planet or anything on it and you have just discovered it. What thrilling adventures would lie before you! There are other realms which, with proper and suitable equipment, we can explore, but the adventurous and exploratory interest becomes of

minor importance compared with the all-enveloping ananda (happiness or bliss) experienced.

In our description of the application of the camera diagram to the second level, when we use the term *configure* instead of abstract, it is helpful to build a mental picture of operational procedure as an aid to making it functional in consciousness. Of course, we know that the most perfect mental picture or understanding can do no more in making the configuring process functional in consciousness than a good road map can do when taking a journey cross-country in the family car. The road map does help, and in this case, by the mental understanding, we can see how we have taken the journey so far and can gain some satisfaction about proceeding, saying nothing about avoidance of disastrous detours. We start building our mental picture by trying to offset from the objective manifold of values—values given to images appearing substantive, etc. Then we must also offset from psychological considerations, the reactionary effects and results of values based in emotions and given to images appearing substantive. In offsetting from these two and coming up one level, the field figure on our diagram represents the synthesis of all gunas. The field figure on this guna level, therefore, symbolizes that which we in the Occident call the Logos, and in India would be designated Saguna Brahman, indicating all gunas. This equates with our description of “the synthesis of all gunas.” From this synthesis of all gunas (all differentiated fields or all states of consciousness), we, respectively, draw those substances and incorporate them into configured forms. We function in or with those forms. Application of this term, configured forms, to a single individual necessitates the labels physical body, etheric body, and psychic nature. A given differentiated field of consciousness or that which functions in these forms, is called the Spirit, the Real Self, Atma, etc. The first step in the actual configuring process is building the form.

For a more comprehensive grasp of the significance represented by this guna level, we must familiarize thought with a valid referent for the word guna. Let me list a few names for gunas (qualities). In sound there are all the tonal shadings; in colors, all blendings of hues and shades—each representing a guna. When we think of love the range is from coarse, animalized, biological urges to the highest love for the Light—a range of gunas. Companionship on the mental level—qualities represented in common interests, thoughts, etc.—all are classified as gunas. Then there are all the polar opposites; the range between sweet and sour, good and bad, high and low, vice and virtue, spiritual and material, etc., all represent ranges of gunas. When we go into other realms or levels after the transition called death, there also are vast ranges of gunas.

It is the gunas, called chromatin, that one incorporates in his configuration which become determinative respecting the characteristics manifested or exhibited. In due course I would like to show that it is the guna ensemble (the configuration) in which the power to think, feel and act has to function, that becomes either a handicap or an assistance to that functioning. This presents a factor of immediate and

demonstrable concern to those who know (on Mind level). When Plato said, “Show me the music of a people and I will tell you the future status of that people,” he knew the effects produced or created in the psychic nature by the gunas in music.

One who enters upon the path to the Masters of Light must be extremely careful about the gunas he builds into his thought world, his feeling world, his desire world, and into his ‘house’. If one is careful in selecting the materials he uses in building a house, he does not have to worry about the substantiality of the house. Similarly, if one is just as careful respecting the gunas he incorporates, he need not concern himself about his manifestations. The gunas selected are like an illumined billboard that “anyone who runs may read.” In this context we are all masons “without sound of saw and hammer”; we are building chromatin, gunas, into our respective configurations. Moment by moment we have to watch the gunas of thoughts that we entertain, the gunas of feelings that we harbor or the gunas of desires that we cultivate. Then the rest will take care of itself. We will not worry about the substantiality of our temple. In due times we will have a temple of Light in which to function, for (by carefully building adequate conveyances) we will have “lifted the veil” and entered the Temple.

LESSON 16
CYTOPLASMIC STRUCTURAL REPRESENTATIONS
(The World of Living Matter)

PART SIX

To begin this lesson I call your attention to one of the points developed in our last lesson on semantics. The second order in the abstracting process is not the first order. The second order in the abstracting process is known as the word, symbol, or sign. The word, symbol, or sign is not that represented or symbolized. The word always remains a symbol representing or standing for a referent, meaning, etc.

Let us take the word G-o-d; as a rule the capitalization of “G” intensifies reification of the word; i.e., identifies meaning with the word. Words have no meanings in themselves except one: They are useful as symbols for communication purposes. Now let us spell the word G-o-d backwards, and we have d-o-g. This last set of letters is not going to wag a tail in a friendly manner, and it is not going to bite you. The word G-o-d is not filled with wrath and destruction or love and kindness. It represents only that which we agree upon, decide, accept or reserve opinion on, etc. In fact, it is just a word, like the other spelling—just a word. In current usage the word G-o-d represents or symbolizes a concept or a mental construct, some kind of picture. Sometimes it represents a picture of a venerable old gentleman with a long white beard and flowing hair. In our School of the Natural Order we say that one can use the word G-o-d to symbolize such a mental concept or any other concept, or he can use the word to symbolize a Power which conceives the concept. Can you think of the third way in which the word as a symbol can be used? Try it. If anyone should say to you that the statement “he can use the word to symbolize a Power,” etc., is also a mental concept—i.e., that a “Power” has no other validity than an idea in someone’s mind, call his attention to those lessons on knowing in the absence of thinking, or below and above the level of cortical functions. I wanted to use this word in this lesson, but I did not want to use it until a referent was first established which could be represented by this symbol. So, for this and other lessons, I am going to use the word G-o-d to represent the Power with which anyone thinks, feels or acts, the Power with which I am going to develop a mental construct.

Please visualize a circle with a dot in the center. This is an ancient symbol. The point symbolizes the Power that can or does activate all potentialities latent in a given space. The circle symbolizes the space; i.e., the substance, negative pole of Self, etc., in which or upon which the Power acts or functions and utilizes as the means to make potentialities actual. This entire process can ultimately be described as a way to Self-awareness through polarization. Therefore, space (substance) is prerequisite to time

(action or act of Self-knowing). Do not forget the way in which we use the symbol *space*. It is never the apparent distance between two or more 'objects'. We always use it as we would a label for any container—a glass of water—a space of substance. So the word *space* implies substance of some sort, generally conceived as essence of Supernal Light. But where Power and space are indrawn or condensed, so to speak, both are in a neutral state—hence the symbol of the dot in a circle. This dual representation labeled Power and substance, Power and space, Power-to-be-aware and act of knowing, etc., is invariably governed by a third, the neutral power. (This will be presented at length in our next lesson, "The Power of Balance.") These three—power, substance, balance—evinced as one in any and every act of consciousness (act of being aware) are that symbolized by the word *God* as used in the School of the Natural Order.

In mitosis the embryologists use the label *interphase*. In our mental construct the point and circle represent the interphase at-rest state respecting cosmos. When the cell is in the interphase state it is at rest. The process called mitosis begins with an interphase and runs through to another interphase, which completes the cycle. Now, instead of using the word *interphase* let us use the word *pralaya*. In my mind I have the same sort of referent as the interphase state in mitosis. In the gnosis a cosmic process is described as a cycle from *pralaya* to *pralaya*—interphase to interphase. In Biblical terminology—and part of our effort at the dawn of a new cycle is to correlate this work with the Bible—the interphase or *pralaya* is spoken of as "...worlds without form and void and darkness upon the face of the deep," i.e., upon space.

In a cell placed under a good microscope we observe that one dot, called centrosome, divides itself into two 'parts'. Before the centrosome divides itself, no radiating lines appear. That is, before two dots appear there are no radiating lines of force—it is quiescent; it is in *pralaya*. So also, relative to any given sphere or space, in *pralaya* there are no radiating lines of force. The Power and substance (space) are at rest. But just as in the cell the centrosome separates, so in the cosmic process there is a 'division' called polarization. This polarization, which is the beginning of any creative process, is called the 'law' of dichotomy. (In correlating the ancient wisdom or gnosis with modern science, if we use the word 'law' we place it in single quotes, which means that it is a word without a valid referent.) In lieu of the word 'law', which has been used from time immemorial, I substitute the word *function*. Instead of saying, "It is a 'law' of the cosmos," we say, "This is the way it functions." So, the first observable function in any dynamic creative process is polarization, dichotomy. No creating process is possible without polarity. It is the first observable function after *pralaya*, or in mitosis, after the interphase. But there is a third action which takes place simultaneously with these first two actions. It is necessary to describe the three actions separately, but we have to synthesize them into concurrency or simultaneity.

In the first action, from the neutral state, Negative Force comes into function; i.e., becomes space. The second action from the same neutral, the Positive Power comes into action; i.e., acts upon or in space. In mitosis the separation in the centrosome

occurs and we see the positive and negative poles receding as far apart as the operation of the cytoplasm, or the space of the cell permits. In a given event we see a similar function portrayed in cosmos, because negative force, like lightning, becomes substance defining a given space. So, action number two strikes like lightning throughout the given space, and as in mitosis, we have two poles forming an axis for the web—lines of force—upon which a new cosmic process emerges.

There is a third action we have to consider simultaneously with the first two. This third action will be developed by our physicists as the influence of the neutron in the atom upon the negative electrons and the positive protons. The action or function will be described as a binding power, a controlling force, a regulating influence, etc. But this will become synthesized into one action—balance. The Source, Cause or Reason for “the ‘Law’ of Balance,” therefore, will be located in the uncharged (non-polarized) neutron. This reference to the structure of the atom is to help us form some approximation in understanding of a mighty power of balance operative in each and every differentiated sphere, field, configuration, etc., in cosmos. If we are observant we can see it working in every ‘thing’, everywhere. Polarization, the first action, would forever fling the negative and positive units apart if it were not for the third action, the power of balance. It not only holds them in their respective functions (places), but will bring them together, unify them, make them one with itself again. Out of Plato’s understanding of this ‘law’ came his system of dialectics. We will develop this more at length in due course, but here in this lesson it is called to your attention in order to set up the neutral as the power of balance in the Supernal Triad.

When the dichotomy first appears it is evidenced by fire. To use the symbol *fire* in this connection we must try to grasp the essence of what we call electricity, not electricity manifest as energy in the ‘lower’ configured substance. The essence of electricity is far more dynamic than electricity as we observe it or experience it in its grosser aspect. In its essential or intrinsic nature, it is that dynamic energy or force that appears in the dichotomy, the polarization. That is why the radiating lines of force appear immediately upon the division into two. of the centrosome Prior to that there are no lines of force, no radiations because there is no polarity. But immediately upon the division and concurrently with the division of the centrosome there is fire. Therefore, we see in the microscope the lines of force between the negative and positive poles of the heretofore neutral centrosome.

In Biblical terminology and in respect to cosmos, this appearance of the essence of electricity for which we are using the ancient label *fire*, is simply Light, as in “Let there be Light.” So, immediately and simultaneously with polarization, there is Light, fire, that which in our modern times we would or could designate the essence of electricity. Let us step this description down to a lower level as an aid to understanding, although I must confess it can be clearly perceived only on the higher level of Mind

When that oxidative process we call fire is raised to the incandescent state, we then label it gas, rarefied substance or some such specification. Then we use the

symbol air, which represents the second phase of the involutionary process. But not having at our command the language of modern physics, how can we explain the transition of “essence of electricity” into units thereof called photons, electrons, protons, neutrons, etc., and then symbolize the mass as air?

The effect of the third action upon the first two appears now in our mental construct. The action of Light-energy forces in the third phase of the involutionary movement can be described as a coalescence, consolidation, etc., of single units (electrons, protons, and neutrons) into energy systems called atoms, molecules, colloids, etc. The ancient symbol for this phase of the involutionary movement is water. However, in our objective-sense manifold of values we could lay hold of a description much more easily if something were used like very hot and rarefied vapor for air and the condensation of it into a liquid form for water. But we can say that the last description—vapor to water—represents a process on a lower level as a reflected representation of a process on a higher level. We know that we can take air or gas and condense them. The condensation point appears at different degrees of temperature for the different elements. Therefore, we use the symbol *water*. (Here is a suggestion for research and investigation—heat and degrees thereof, cold and degrees thereof, as representations of the positive and negative poles of a third and more comprehensive factor.)

In action number three, representing continuing condensation or progressive cooling, we gradually approach the stage where the word *configuration* can be introduced. We could not with propriety use this term *configuration* to signify those energy systems labeled atoms, molecules, colloids, etc., on the grounds that, not being observable through the instrumentality of sense, they exist only as mental images, concepts, etc. But when the shift in the action from the positive pole (heat) to the negative pole (cold), or coalescence, has proceeded to a point wherein the energy systems are outlined in form and from which images called ‘things’ and ‘objects’ can be abstracted, then the term configuration seems appropriate to signify that form. For those molecular, colloidal and crystalloidal structures and configurations or forms, the symbol earth has been used from times immemorial. So, when we in our school use the symbol earth, do not think that it represents phenomena—never! Remember that images appearing substantive as formulated in consciousness functioning in the psychic nature are that which we label phenomena. Here the symbol earth stands for the lowest or fourth phase respecting the involutionary process. How shall we describe the lowest point in the configuring action of this involutionary process? Is it only where elements, energy systems, etc., have gathered together and have formed crystalloidal structures? No, this would not be entirely correct, even though we did not lose track of that modifying clause “the lowest point.” For in every lowest point of the involutionary or configuring phase of the creating cycle where crystalloids emerge, they only represent the ‘outer shell’ of the lowest point.

Now we can put these three actions together and in mind see them as simultaneous functions of or as a given sphere or space. A brief recapitulation may

help us to do so. Although the three actions as one (called a cosmic event) are like lightning evidenced as substance or space, our description must resemble a slow motion picture. On the side of negative force the essence of Light or something we label electricity becomes Light. Light becomes the essence of energy which in turn becomes energy. Energy becomes the essence of substance, which in turn becomes substance or living matter. What causes this simultaneous transformation of the whole sphere or space of negative force in a quiescent state into dynamic activity, and what metamorphoses it into Light, energy, substance, etc.? The answer, of course, is that action of a positive force upon the negative light, negative energy, negative substance, etc. We observe this process repeated in the cell (as it is repeated everywhere and in every 'thing'). For immediately after the dichotomy of the original centrosome the two centrosomes recede from each other to the limits of the cell wall; i.e., to the extreme confines of their space. As below, so above. As in the cell, the positive force and negative substance of a given differentiated field or space reach the extreme limits of that space. One extreme limit we symbolize as earth, the other we symbolize as fire. In any configuration we label earth, the positive force and negative substance become locked up with the third, the neutral or non-polarized power of balance.

First, polarization, dichotomy (the one becomes two). Second, the action of these two upon each other. That is, the action of the positive upon the negative and the negative upon the positive. Third, the eventuation of both becoming locked up with that one which governs the two, the organizer (the two become three). This organization into the four great differentiated spheres of Light, energy, substance, living matter (configured forms) is preparatory for a yet greater action.

We have just described a process—polarization, the action of the positive force upon the negative substance—which results in those spheres of action called fire, air, water, and earth, as the configuring Light-energy substances locked together. This process, seen as one continuous action or an action of space-time, is labeled *involution* or the descending arc. With the completion of this process comes the turn, the reversal of roles, the ascending arc, the return to the interphase or to pralaya. We might call this process to the turn, one half of the Great Cycle of Cosmos.

It was relatively simple to describe the involutionary process, the descending arc, but it will be a much more difficult job to describe the return process, particularly as I have to do it in its minute detail. That return process, like the involutionary, will be characterized by three simultaneous movements. Three actions at each of ten stages are involved in the return process and will have to be described separately. We will use the first 'law', dichotomy, over and over in the description of the three actions at each stage in the return process, together with the influence exerted by the third factor—the controller, organizer, or balancer. When we get through with it we will probably sing the old hymn "Rock of Ages Cleft for Me." Your and my individualized Self eventuated out of this cleft or polarization. Consequently the drive or urge to return, expressed in the hymn, "Let Me to Thy Bosom Fly," eventuated out of this

cleft or polarization. That is the driving force in every 'thing', "the will-to-power," the deathless surge or quenchless urge in causes, religions, ideologies, loyalties, etc. That urge to know is greater than all other urges combined. One will leave hearth and home, comforts, conveniences, etc., when that urge, as a fire, is kindled, to find the way to go "home." No one by thinking is capable of realizing that dynamic force which is behind that urge to complete the cycle! One must experience it by feeling, by loving, by knowing.

But before we enter upon the description of the return, we have further work to do on the descending arc, the involutionary process. The three actions throughout the whole involutionary process are simultaneous. The three actions will be spoken of as one action. This action which eventuates in the densest configured state—earth as a symbol—lays down, so to speak, every possible aptitude, attribute, guna, etc., in potentiality. To say this another way, in the descending arc or the involutionary process, in latency or potentiality, all aptitudes, attributes and their gunas are infolded. These are not manifest, so the wise men of the East called this descending arc or phase of the great cycle Nirguna Brahman. Thus the evolutionary process or the return arc is characterized by bringing the latent, the potential, into the actual, in and as states of consciousness and representations thereof. No individual can be conscious of any state, any 'thing' if that is not latent or potential in the very structure of his nature. The centrosomes in the cell could not develop anything in their space if the potentialities were not already there (in that space) in latency. To every state and its representation there are many possibilities of action not made actual. The three actions of the involutionary process 'condense' or establish archetypes of every actuality and every possibility relative to every actuality. Out of an infinite range of possibilities at each point on the return arc of the palingenetic helix or time line (the line which a given individual follows cycle after cycle) he elects one which he makes actual. The one that he makes actual, linked with those that he has made actual and is going to make actual, constitute his time-line or become the representation of the ray that he is following at a given round or turn of his palingenetic helix.

As the original centrosome divides and polarizes, the two centrosomes go to the relative limits of their space. Lines of force become evidenced between these poles which polarize the cytoplasmic colloids on the force lines so described. In the further multiplication of cells, sheaths are built around these polarized colloidal lines. Those lines thus being built up and expanded become nerve substance encased in several insulating sheaths. Those lines of force are 'laid down' by the centrosomes in polarity. As below, so above. As the lines of force from the positive and negative poles of the cell are determinative in respect to the colloidal substance of the cytoplasm, so, the tremendous attractive force (evidenced by helical lines) between the two poles in a given space in a cosmic process becomes the lines which we, respectively, follow in developing our evolutionary paths on the return arc. Those lines of force polarize the colloids which develop into central channels of nerve substances and are protected by insulating sheaths. They can be symbolized as Jacob's Ladder extending from the Godhead (fire) to the earth (again referring to the Christian Bible) and "angels

ascending and descending”; i.e., two streams apparently flow in opposite directions. The involutionary action and the evolutionary process are continuous and coetaneous. This assumes an importance to us which complicates our explanation.

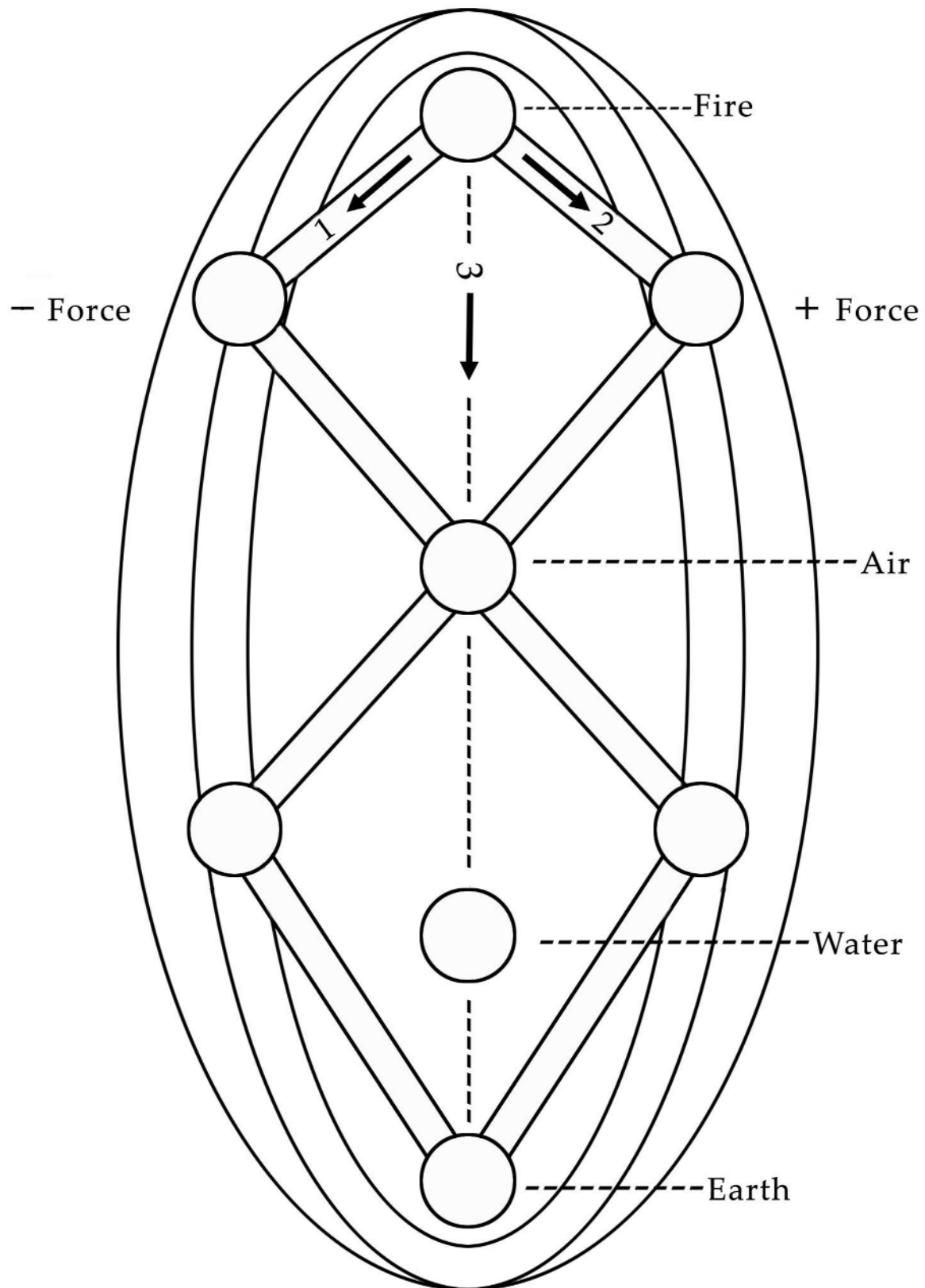
As an individual develops freedom from identifications, confluent opening faculties of sight, awareness, functions, etc., to what is called *the inner worlds*, he becomes increasingly impressed with the magnitude of the orders of beings composing these coetaneous streams. But to one who has eyes and sees not and ears and hears not, etc., what “explanation” can be given? For the students in or out of our school, let us say simply that for each state or stage of either the involutionary or the evolutionary phase of the great cycle there are personified entities, beings, angels, archangels, demi-gods, sons of the god, etc., rank upon rank, order upon order. This ought not to be difficult for any thinking person to accept, for some of our best scientists have established the fact that for every Light-energy configuration there exists a source, an autonomous field, exhibiting qualities of control, organization, invariance, etc.; in short, consciousness. Each and every individual that one can see with his sense of sight, in his or its essential nature (Field Self), will represent one of these personifications. At any point on the descending or ascending arc to which one can turn his thought there will be found an entity manifesting a degree of consciousness comparable to his (or its) station.

For illustration, in the mitotic process Gustaf Stromberg, the author of *The Soul of the Universe*, has in his careful scientific manner re-established the wisdom teachings respecting the genii by calling the source field of a gene *genie*; and the collective source field of the genes within and composing chromosomes he labels *genii*. This, from an authentic and recognized scientific mind, deserves comment!

When we turn thought to the consideration of energy substance or living matter and the action of positive force upon it, configurating it into form, etc., we use one terminology. But when we turn thought to the personifications or source fields at each stage of the process we use other labels, such as builders, genii, nature spirits, invisible helpers, devas, angels, oversouls, jivatmas, Greater Self, etc., on into the higher orders. In India these labels for the stages and states of consciousness of the Autonomous Fields and for the representations or configurations at each level, stage, etc., in the involutionary and evolutionary processes are bewildering to the point of despair to the beginning student from the Occident.

Even here in our school we first have to become thoroughly trained and conditioned in understanding respecting the field pattern configuration relationships, before we can venture to use the labels for the entities, spirits, builders, etc., saying nothing of differentiating these from the phenomena which individually we abstract therefrom. If we began to use the labels for the nature spirits, the genii, the builders, etc., before thorough training in and respecting structure-function-order of the cosmic process, we would handicap our development instead of furthering it. This is because the tendency would unconsciously develop to depend on our helpers

THE INVOLUTIONARY PROCESS



instead of concentrating on bringing into operation our own latent powers. This looking to or depending on “helpers” would quickly degenerate into superstition. The province of the helpers is to help worthy ones in discovering the best ways to develop themselves. If we began looking to our helpers, we would soon be talking about this ‘spirit’ and the other ‘spirit’ instead of expanding consciousness in identification with our own spirit, meaning our own conscious field. We have to break identification with the phenomenal abstractions (‘bodies’, etc.) and get into a state of non-identity before we are safe. When we get into a state of non-identification respecting the way we evaluate this world, this work, this teaching, ourselves, etc., then in that state of non-identification we can use the terminology relative to the “spirits,” source fields, builders, etc. We can even go beyond this by consciously fraternizing with them.

When one is identified with his own source field in his own consciousness (instead of being identified with the phenomenal appearance, aspect, etc.) he can fraternize with the personifications, that is, with the builders, on his own level and all levels below his own. This is what is meant by the Biblical quotation by Paul when he said, “We shall know as we are known.” They (the helpers) know us from their Self-conscious field level, not from ours in the nether world. But as yet we do not know as we are known. When we can break our identification and therefore our limitations and superimposed ‘blindness’, then we will know them like they know us, and we can consciously fraternize with them. I tell you the truth. I testify to that which I know.

LESSON 17

THE POWER OF BALANCE

There is so much more that should be said about the descending arc before we take up in detail the intricate lines of force, the rays or paths of development, which characterize the ascending arc. In this short introductory course we will not be able to say all that should be said. However, there are some salient factors regarding the descending arc which we must keep in mind at every step of the way in describing the ascending arc, the return to the Father's house. A consideration of these factors on the descending arc will be the objective of this lesson. I believe that the parable of the prodigal son [Luke, 15:11. . .] is intended to exemplify this wider meaning; at least it would be more fitting to the comprehensive understanding of "the Logos (Word) made flesh" than any other.

For instance, before the first dichotomy, the polarization of Positive Force and Negative Force, and on the scale of a galaxy, these two were balanced in one non-differentiation for which only one symbol has ever been given — AUM. Here is a much-discussed question: Why, if all was in a state of balance in One, was it ever broken? There are variations to the question. Why did the One become many? Those who used the word spirit and the word matter and who subscribed to the Sankhaya dualism presented by Kapila, circa 6,000 B.C. have asked, if spirit was pristine and pure, why did it ever start to take the plunge into something called matter and then battle itself out of matter back to its pristine state again? I have a student who came to me with this question: "If there is one Cause standing out all alone and independent of everything, why did that Cause ever break its consciousness of Oneness?" I bring these questions in here to show you how this attitude is always uppermost and outstanding. Sooner or later in various teachings and philosophies an attempt is going to be made to explain it. I thought that I would anticipate you in respect to this—not that I am going to explain it, for that would be a revelation of my own ignorance. I am content with the manner in which the question was disposed of in the Bhagavad Gita, as nothing more nor less than the nature of the mighty One. "By my nature I create, O Arjuna! By my nature I create! All this is sustained by my nature and unto my nature it all returns!" But there are certain 'things' about it that can be described, which aid intuitive perception (Mind), and those of you who will not be able to do this immediately may apply your ruminative faculties and work it out. You will clearly see the mysterious workings of the nature of that mighty One if you do not give up sustaining effort.

The most significant of these salient points or of the 'things' which can be described is that in the workings of nature (the activities which we can observe in living matter) a Power, other than the substance, becomes evident. I got my fullest insight into this

“evidence of a Power revealed by the workings of nature” by studying *The Evolution of Physics* by Albert Einstein and Leopold Infeld, where the field concept was developed. In developing this concept the authors stated, “There would be no place in our new physics for both field and matter, field being the only reality . . .” We can, from observation of natural events around us, infer how this field and its power work, and note particularly that it is constantly and continuously revealed by effects made evident.

Notice how any ‘thing’ to be must, a priori, result from a union of a positive and negative. There is always and on every level a Negative Substance plus a Positive Force working ‘upon’ or ‘in’ a Negative Substance which accounts for, creates, produces, etc., effects observed. This holds invariantly true whether the effects produced are ‘in’ or of Supernal Light, ethereal light, energy, living matter (cytoplasm) or in the grosser aspect of configured forms. If ethereal light-energy, magnetic energy substance, energy, or living matter could be penetrated by analysis or reduced to ultimate intrinsic and essential nature, it would be described as Negative Force. We can substitute for Negative Force the term *Supernal Light*, of which all ethereal light, energy substances, living matter, etc., represent the grosser status. It is because all differentiated or Autonomous Fields, Archetypal Patterns, energy substances in fields and configurations, etc., emerge out of this Negative Aspect or Supernal Light and its many grosser forms that it is designated the Virgin Mother or the Light Mother. But all or any phase of this would be impossible if it were not for a Positive Force that acts upon it or in contact with it. Irrespective of whether Negative Force is in the form of living matter, in the form of energy or in the form of Undifferentiated Supernal Light, it requires a contact with Positive Force before it is galvanized into activity before it differentiates itself, configures its substance and becomes what we label the multiplicity, the many, etc. But, instead of bringing forth this multiplicity by differentiating degrees of itself, it focuses all power in a representation of itself, that which we label the Logos, the Only Begotten.

From this Highest Self to the gods, from the gods to man, and from man, animal and plant to the atom, no existence would be possible without these two, controlled and balanced by the third. To understand the simplest as well as the greatest, look for this trinity. Look for each separately and then synthesize them into one action respecting a given ‘thing’. If that for which understanding is sought exhibits more than one level (and everything does except the Undifferentiated), then look for this trinity in its separate aspects and in its synthesized action on each level. In order to do this adequately, sharp discrimination is necessary respecting the levels. This is one of the reasons for our training in conscious abstracting in our School of the Natural Order. Once a student gets on to seeing these three movements—similar to three movements in a symphonic rendition—in one action and on one level, he will possess the magic keys to all “inner sanctum sanctorum mysteries.” To highlight this point I give you a description of the second card of the Tarot as given by P. D. Ouspensky and herewith corrected in some particulars:

When I had made the First Crossing and had thereby lifted the first veil and entered the outer court of the Temple of Initiations, and as my new-born sight became adjusted to the semi-darkness, I saw the figure of a woman seated on a high throne between two columns of the Temple—one white, one black.

Wonder and awe pervaded my consciousness for I felt that I was on the threshold of fathomless mysteries.

Symbolical representations gleamed on her green robes. On her head was a golden tiara surmounted with a figure representing a two-horned moon. On her knees she held two crossed keys and an open book.

Between the two columns behind the woman hung a second veil all embroidered with green leaves and pomegranate fruits.

Within the inner recesses of my mind, frequencies took the form of words and I distinctly heard a voice saying: “In order to enter the Temple it is necessary to lift the second veil and pass between the two columns. To prepare yourself for this you must obtain possession of the keys, learn to read the book and understand the meaning of the symbolical representations.

“Are you ready?”

There have been in nearly all teachings, religions, and philosophies references to the Mother Aspect of reality (the Protestant branches of the Christian Church are among the exceptions), and some understanding of the function of polarity. But seldom if ever had the importance of the neutral power as a function of balance been given or even a reference made to it. This is surprising as there is nothing new about it. In fact, it is very ancient. It played a most important part in the gnosis of the Greeks, and a prominent place was given to it in the Hermetic doctrines which stemmed back to ancient Egypt. It has been incorporated in our work since the first school was founded in 1910. Today, 1951, there seems to be an urgency (received in the form of frequency from the Guardians) to give more emphasis to this phase of the gnosis. (Our physicists will more than likely pick up this frequency and come out with a ‘new discovery’ regarding the greater importance of the neutron in the atom. It is my personal opinion that they have already released more fire of the trinity, locked up in the atom, than the moral sense of responsibility in the race psyche can handle, without any more ‘discoveries’.)

Therefore, I am bringing in this third factor more often in this lesson course than those that preceded it. It is a fact, however, that without this third factor the other two cannot operate. That is, Positive Force cannot operate in connection with or on Negative

Substance on any level—Light to living matter—without the neutral power that controls, governs and balances the action. Because the international and world situation is so much on our minds (January, 1951) I make an application here of this function of balance to these worldwide problems and the ultimate solution that may be expected.

The greatest known cycle affecting a galaxy is, relative to our objective manifold of values, 4,320,000,000 years. In the gnosis this has been known since Kapila's visit to this planet. This is worthy of note because it has just recently been confirmed by our leading astrophysicists and astronomers. Within this Great Cycle there is a vast range of successive lesser cycles—lesser in time-duration—like differentiating fields in a galactic space. The two (space-time) exhibit a concentricity as a space-time continuum. The symbol of the circle with the dot in the center represents this dual yet simultaneous action. Within this range of cycles there is one which comprehends all the inhabitants of the planet and immediately affects all in the individualizing phase of evolution. This is distinct from cultural, national and other cycles. The duration of this human evolutionary cycle is approximately 2,300 years.

The last one of these, now drawing to the end, was called the Piscean, Aristotelian, the Iron Age, the Industrial Revolution, etc. The new cycle is already being named the Aquarian, Einsteinian, Atomic, etc. Relative to the precession of the equinoxes, the time of the ending of the old cycle and the beginning of the new one is marked by the crossing of the vernal equinox from Pisces to Aquarius, but this is very questionable.

There is a factor that signalized the dawn of the aristotelian cycle that is now closing which has such significance for us today that it should be mentioned in passing. It was the crucifixion of the Christos. The label Christos as used in the gnosis of the Greeks, stood for the illumination resulting from raising the Nous to the Mind level, and there—in Mind substance—making contact with the Great Christos. (This can also be labeled the Unified Field, or the Synthetical Field of all differentiated and individualized Autonomous Conscious Fields; i.e., the unity of all Higher Selves.) The philosophies, schools, Orphic and Eleusinian mysteries were devoted to teaching how this was to be done. These schools were all wiped out by the marching hordes of Rome. The spiritual lights were extinguished all over the world. (Read history for details) The Christos was crucified so effectively that the memory that there was a Way, a knowledge of it, a body of doctrines and instruction regarding it, etc., was lost. For an entire cycle of 2,300 years the minds of men have been focused away from it and concerned only with temporal affairs. Even those religions occupied with personal salvation exemplify this. What is the significance for us? Now again the gnosis can be revived! And this within the traditional lines of force of our own cultural field!

The outstanding characteristic by which the past cycle is now known to a few, and will be increasingly known to many, is designated objective identification. This means, of course, that for the great majority of individuals, especially in the Occident,

consciousness has been identified with the phenomenal appearances of their own respective states. In the School of the Natural Order we describe this as an identification with images in the psychic nature appearing substantive. It is by reason of this that we give preference to the label *Aristotelian Age* for this past cycle. On the mental level, Socrates represented the turning point of the preceding cycle. (The idea always precedes the event.) Plato represented the last of the greater incarnated ones of that cycle, as Aristotle represented the first “great scientist” of the cycle just past.

As students grow in understanding of the *modus operandi* from the Field level respecting eventuations as representations, they question the why of every ‘thing’. So, in anticipation of the questions: Why was the crucifixion of the Christos allowed? If a natural order process governs and the Archetypal Gods can function only in accordance therewith, why did the gnosis go into eclipse for an entire cycle? While these questions are in order, they are predicated on an unconscious assumption. The same unconscious assumption caused the historian Arnold Toynbee to fall into grievous error—the belief that life as observed functioning in the forms of men is a straight-line, continuous process, with the future always bigger, greater, and better than the past. We call this unconscious assumption the linearity complex. Nothing in cosmos can be described as exhibiting linearity. Students must learn that every process should be represented by a spiral, because the helix (spiral) is necessitated by the three spatial dimensions of every sphere. Any sphere equates with space. Any process equates with action (time). So events occur in space-time; i.e., on a spiral.

To answer these questions, to understand the history of a cycle or of a people in a cycle, to grasp the significance of that movement in cosmos we label cycle, we must introduce the palingenetic helix. It can only be an introduction here. So far as I know there is no such action as the reincarnation of a personality. That is, no man in his objective state or as he is objectively conscious of himself—in its gestalt called his personality—reincarnates. This is the same as saying that no psychic-nature self reincarnates. The results of a given life, results of experience, etc., are incorporated into the consciousness of a given Individualizing Field, called the Real Self, as aptitudes. The time line of a given individual under the lunar sign (that is, not as yet completely individualized) is represented by a helix in the global field; i.e., the planet earth field. When the Christos is born, individualization is complete, etc., the helix is transferred to the Solar Field. It is this spiral time line which is labeled the palingenetic helix.

One more factor must be briefly noted. All individuals on this planet, the inhabitants on this earth, function under a single overall Field called the oversoul, the race psyche, etc. No man can live to himself alone no matter how hard he may try to do so. In his essential nature he belongs, to the race, to the planet, to the cosmos, etc. (In the study of psychology this accounts for that basic urge to communal adjustment, as well as many other urges of interest to advanced sociologists.)

In respect to these cycles of approximately 2,300 years each, and also to the operation of the power of balance therein, the oversoul—the race-as-a-whole (in which of course the palingenetic helix functions as lesser cycles within the greater)—is alone considered. As an individual always returns to the ‘outer’ manifestation of his aptitudes on his weakest side, so does the oversoul. While one cycle may exemplify unusual development for one group of aptitudes in which a great many individuals may be involved as personifications of these oversoul aptitudes, another cycle (which may seem to objective standards of evaluation as greater or lesser, etc.) may exemplify a different group of aptitudes or qualities, and so on until a balance is effected in the oversoul.

If we think of that which is there labeled oversoul as a synthesis of the individual psychic natures or psyches of all on this planet, in or out of so-called physical bodies, and at the same times hold in thought that each psyche ‘has’ a conscious Autonomous Field called the Greater Self, then the synthesis of all these Greater Selves could be called the Conscious Autonomous Field of the oversoul. It was that which in the mystery teachings of the Greeks, or the gnosis, was called the Great Christos. They also had a methodology whereby it could be contacted. This method was described as raising the Nous to Mind. In the illumined Mind it is seen and known. This Great Christos was not equated with the Logos, but was called the working body of the Logos in its (Logoidal) relationship to the oversoul, or to “man on the earth plane.”

Then there is the function of polarity, called the law of dichotomy, to consider. We must understand rhythm, the wave effect of the line as it describes a spiral. This is called the time-rhythm. The West (Occident) and the East (Orient) represent the two poles in the Field, called the oversoul. The charge (positive and/or negative) reverses as in mitosis, an individual, the earth, etc., so that only at a given time-event can one say which is positive and which is negative. For the past cycle the positive charge has been associated with the pole represented by the West. As the oversoul functions on its helix, or in response thereto, it alternates in a rhythm. When the West is ‘up’ the East is ‘down’ and vice versa, with a 2,300 year beat or measure. The beat of the rhythm would get out of all bounds if it were not for the power of balance. In due times this power of balance will equalize the rhythm to a slight wave in the line. Those in objective identity will say, “The East and the West have become united in a world brotherhood of man,” and give many reasons for it, take much credit, etc.

The neutral power not only governs the action of the Positive Force upon the Negative Substance, but governs the results of these activities in the form of eventuations, configurations, etc. To illustrate this—where we described the neutral power as fire, as air, as water, and as earth—at that point symbolized by water, the governed action of dichotomy is portrayed in the elements of the periodic table. If we have 1-1, 2-2, 4-4 . . . 92-92 the positive and negative units (protons and electrons) in balance we will also find one unit of the neutral power, either in the field or as a neutron, for every proton and for every electron: 1-1 means an atom of hydrogen, having one proton and one electron; 4-4 means an atom of helium having 4 protons

and 4 electrons, etc. Where we add or find one more neutron (or more than one) than there are even numbers of neutrons, electrons and protons, we have isotopes, odd numbers in the periodic table, unstable atoms, imbalance, etc. Modern physicists know the number of neutrons there may be in a given atom, but they do not know what they are there for. They do not know the power that is exerted by the neutrons upon the electrons and protons. It is a power we call balance. It is constantly operating on all levels, infinitely repeated. That dichotomy called the law of polarity—the positive polarized to the negative and vice versa—would not operate at all if it were not for the force of balance. The balancing power in atoms is labeled neutron. That balancing power plays the most important part in the individualizing process we call the ascending arc. The Positive Force would get entirely out of bounds from its natural order action upon the Negative Substance if it were not for the power of balance. This neutral force lets both the positive and negative go just so far, and pulls them back into balance just as the neutrons balance the positive protons and the negative electrons and make the stabilization of the atom possible.

So it is in all respects and on all levels. If it were not for that neutral force functioning as the power of balance, there would not be any stabilization—in world affairs, in society, in your or my home, in the relationship of man to woman, in everything from the atom to cosmos.

For the sake of our symbol, we must put the Negative Force and the Positive Force in complete balance with the neutral power. We will symbolize the neutral power by the circle with a dot in the center.

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A U M

ABOUT THE COVER

The spiral galaxy that graces the cover of this work is M51, the first clearly recognized spiral nebula. It is also known as the Whirlpool Nebula, NGC5294/5295. It was discovered in 1773 by Charles Messier, who described it as "a very faint nebula, without stars..." However, the many pictures of it taken in recent times from Kitt Peak as well as with the Hubble telescope show a much different picture. We like it because the obvious structure-function-order of the universe is revealed.

"A picture is worth a thousand words." Still, we hope you enjoy the words as well as the cover of this treatise on cosmology.



Our logo, which appears on the title page of this book, uses the ancient symbols of the serpent and the eagle. The serpent is representative of wisdom; its coiled form is suggestive of the latent power of the sacral center, Kundalini (called the Power of the Christos by the ancient Greeks). The eagle was supposed to be the only creature that could look directly into the sun. It represents spiritual vision. The eagle (spiritual vision) is carrying the serpent (Christos Power) to great heights, the ascent of the force to the crown center.

The motto shown beneath the logo, "*Sortem suam quisquet amet*," literally translated means, "Let each one love his destiny." The word *destiny* describes meaning on two levels: On one level each person creates his own destiny; on another level each one discovers his destiny. By the power of love we surmount or overcome our created destiny. And by the power of love we discover the foundation of our existence and Being.